

BOSTON RECORDER.

NATHANIEL WILLIS, PROPRIETOR AND PUBLISHER—OFFICE No. 4, CONGRESS SQUARE, CONGRESS-STREET, BOSTON, MASS.

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BIOGRAPHY.

MRS. ELIZABETH FRY.

The following sketch of the life and character of Mrs. Fry, is taken from *Madame Adelaide Du Thon's History of the Quakers*.

Elizabeth Gurney, (now Mrs. Fry,) the third daughter of Mr. John Gurney, of Earham Hall, in the county of Norfolk, was born in 1780. She had the misfortune to lose her mother when very young, and was thus, at an early age, in some measure abandoned to her own guidance. Her father, though a member of the Society of Friends, was by no means strict, and suffered his children to enjoy greater freedom than is usually permitted among individuals of that sect. Elizabeth Gurney was accustomed to mix much with society, and she enjoyed all the advantages of birth, fortune and education: she was about 17 years of age when she first visited London, was anxious to see every thing, and having participated, for a period, in all the gay amusements of the capital, she returned to Norfolk. A short time after her return, some members of the Society, as is customary among the Friends, came to Earham to make a family visit. This suddenly wrought a transformation in the habits of the whole family: all became more serious and seemed to feel the holy visit: Elizabeth, in particular, was deeply penetrated by the evangelical lectures which she heard. In a mind like her's, a religious impression was not likely to be transitory. Too pious, and too well-informed to confine herself to useless forms of devotion, she proved her faith by her labors, and soon prevailed on her father to convert one of the apartments of Earham Hall into a school room. Here she daily received 24 poor children, to whom she read and explained the Bible. She assumed the simple garb of the Quakers, and renounced all kinds of amusement.

In 1800, she married Mr. Fry, whose amiable and generous character fully justified her choice. Far from opposing her benevolent labors, he facilitates them, and affords her ample means of relieving the unfortunate, by annually placing at her disposal a considerable sum, which she applies entirely to the benefit of the poor. Mrs. Fry's life is devoted to acts of virtue, and her time is almost wholly occupied in charitable missions. She makes no distinction: the unfortunate are brothers, whatever be their country or religion: sorrow is every where the same, and benevolence should be universal. Mrs. Fry is at once a physician to the body and soul, she comforts and feeds the poor, and supplies them with clothes and with Bibles; and thus she explains and teaches the Gospel. She even administers succour to criminals; she regards vice merely as a disease, and never withholds assistance from the sick.

Mrs. Fry, on being informed of the deplorable state of the female prisoners in Newgate, resolved to relieve them. She applied to the Governor for leave of admittance. He replied that she would incur the greatest risk in visiting that abode of iniquity and disorder, which he himself scarcely dared to enter. He observed that the language she must hear would inevitably disgust her, and made use of every argument to prevail on her to relinquish her intention. Mrs. Fry said she was fully aware of the danger to which she exposed herself; and repeated her solicitations for permission to enter the prison. The governor advised her not to carry in with her either her purse or her watch. Mrs. Fry replied—"I thank you; I am not afraid; I don't think I shall lose any thing." She was shown into an apartment of the prison, which contained about one hundred and sixty women.—Those who were condemned and those who had not been tried were all suffered to associate together. The children who were brought up in this school of vice, and who never spoke without uttering an oath, added to the horror of the picture. The prisoners eat, cooked their victuals, and slept in the same room; it might have been truly said, that Newgate prison resembled a den of savages. Mrs. Fry was not discouraged; the grace of God is infinite; the true Christian never despairs. In spite of a very delicate state of health, she persevered in her pious design. The women listened to her, and gazed on her with astonishment. The pure and tranquil expression of her beautiful countenance speedily softened their ferocity.—It has been remarked, that if virtue could be rendered visible, it would be impossible to resist its influence; and thus may be explained the extraordinary ascendancy which Mrs. Fry exercises over all whom she approaches. Virtue has indeed become visible, and has assumed the form of this benevolent lady, who is the guide and consolation of her fellow creatures.—Mrs. Fry addressed herself to the prisoners. "You seem unhappy," said she, "you are in want of clothes—would you not be pleased if some one came to relieve your misery?" "Certainly," replied they; "but nobody cares for us, and where can we expect to find a friend?" "I am come with a wish to serve you," (resumed Elizabeth Fry) and I think, if you second

my endeavours, I may be of use to you. She addressed to them the language of peace, and afforded them a glimmering of hope; she spoke not of their crimes; the minister of an all merciful God, she came there to comfort and to pray, not to judge and condemn.—When she was about to depart, the women thronged around her, as if to detain her; "you will never come again," said they; but she, who never broke her word, promised to return.

She soon paid a second visit to this loathsome goal, where she intended to pass the whole day. The doors were closed upon her, and she was left alone with the prisoners. "You cannot suppose," said she, addressing them, "that I have come here without being commissioned: this book (she held a Bible in her hand) which has been the guide of my life, has led me to you; it directed me to visit the prisoners, and to take pity on the poor & the afflicted; I am willing to do all that lies in my power, but my efforts will be in vain, unless met and aided by you." She then asked whether they would not like to hear her read a few passages from the book.—They replied, they would. Mrs. Fry selected the parable of the Lord of the vineyard, [St. Matthew, Chap. 20:] and when she came to the man who was hired at the eleventh hour, she said, "Now the eleventh hour strikes for you; the greater part of your lives have been lost, but Christ is come to save sinners!" Some asked who Christ was, others said that he had not come for them; and that they could not be saved. Mrs. Fry replied, that Christ had suffered, that he had been poor, and that he had come to save the poor and afflicted in particular.

Mrs. Fry obtained permission to assemble the children in a school established within the prison, for the purpose of promoting their religious instruction. The female prisoners, in spite of their profligate and vicious habits, joyfully embraced the opportunity for their children. Much was already effected, by restoring these women to the first sentiments of nature, namely, maternal affection.

A woman, denominated the matron, was entrusted with the control of the prisoners, under the superintendence of the ladies of the Society of Friends composing the Newgate Committee.

Mrs. Fry having drawn up a set of rules of conduct for the prisoners, a day was fixed, and the Lord Mayor and one of the Aldermen being present, she read aloud the articles, and asked the prisoners whether they were willing to adopt them; they were directed to raise their hands as a sign of approval. Mrs. Fry's Constitution was received unanimously; so sincere were the sentiments of respect and confidence she had inspired.—Thanks to her perseverance, and the years she has devoted to her pious undertaking, a total change has been effected in Newgate prison. The influence of virtue has softened the horror of vice, and Newgate has become the asylum of repentance.

Fridays are the public days on which strangers are permitted to visit the goal where Mrs. Fry reads and explains passages of the Bible to the prisoners.—Her voice is extremely beautiful; its pure clear tones are admirably calculated to plead the cause of virtue.

The late Queen expressed a wish to see Mrs. Fry, and in the most flattering terms testified the admiration she felt for her conduct. The thanks of the city of London were voted to her: and, in short, there is not an Englishman who does not bless her name.

Mrs. Fry, who is as useful among the members of her own sect as she has been in Newgate, exercises in her evangelical mission, that charitable indulgence which arises from sincere piety and a pure conscience. Her eloquence penetrates the soul; no one can hear her without becoming more virtuous, or at least without feeling convinced that he may become so: she is not feared but loved; and she is herself the example of what she preaches. How many affecting anecdotes might I relate! but here I shall close this notice, happy in reflecting that Mrs. Fry is still young, and that in all probability she may yet live long, for the happiness of her family, her friends and the poor.

PRISON DISCIPLINE.

CITY PRISON SUNDAY SCHOOL, DUBLIN.

The following account of the Sunday School in the city prison of Dublin will be read with the deepest interest. We make no apology for its length, as we hope it will excite some who live in the neighbourhood of American Prisons to commence in them, where not already done, schools for the same purpose. Some of our own prisons present the most shocking scenes, where the young offenders are crowded into the same apartments with the old, and very soon become versed in all their crimes and depravity.—*Am. Sun. Sch. Mag.*

A few serious young men, seeing the neglected and deplorable state of Newgate, the city prison of Dublin, undertook the task of forming a Sunday school there. Some of our Sunday school teachers find it a matter of trial and discouragement to collect together even a small number of ignorant, obstinate, and lazy children; but

had those teachers to encounter the turbulent, unruly, squalid, and depraved crew of adult criminals in this prison, the refuse and vilest of the land, they would indeed consider their trials and labours light. These praiseworthy young men had first to obtain permission from the civil magistrates; to parley with, and allow a certain sum to the turnkeys for admission and attention; and, lastly, they had to entreat & persuade the prisoners themselves to come to the room allotted to the use of the school. Well do I remember the first day; they went like "prophets into the rebellious vineyard," alone, for the turnkeys left them to themselves. The prisoners immediately fastened the door, began to jostle them from side to side, endeavouring to pick their pockets (which they prudently emptied previous to their entrance.) They even got a bucket of water, and flung it over the legs of one gentleman who happened to have on silk stockings. This was in a court-yard, into which all the prisoners are let loose from the time they get up to the time they go to rest (if they can rest;) with no shelter from cold or rain, excepting one large dark cell (often too small for all the criminals,) with a table in the middle, and a fire to dress their own food. This they call their kitchen; but the walls black with smoke and filth, no windows, and the room full of dirty, unfortunate wretches, who stretch themselves the whole day long on the table, singing songs, fighting, cursing, and swearing in a most shocking manner, ready for every mischief, & like wild beasts ready to spring upon the first prey, reminded the spectator rather of the infernal region. No wonder, then, that they abused these young men, who were obliged to summon up their whole courage and perseverance, and call out earnestly that they were come as friends to do them good. With the interference of the turnkeys, who now came to their aid, the prisoners were quieted.

Never did I behold, nor could I conceive such scenes as I witnessed that day. Upwards of two hundred immortal creatures, lost to every sense of virtue, ignorant of, and blaspheming their Maker; full of the spirit of Satan! When I entered their kitchen, and saw their deplorable condition, I could not refrain from shedding tears. O sin! what hast thou done? transforming creatures made like to the image of God into brutes and devils! Never did I so sincerely thank the God of mercy for the measure of grace bestowed upon so unworthy a sinner; without which grace, I should have been as bad, or even worse than any of these unfortunates.

To vary their sport, and from mere curiosity and the novelty of the thing, most of them came up to the school, others remained at the door, and others said that they did not want to become Methodists—all were of the popish persuasion (if they made any profession at all.) When quieted and seated, one of the young men, who possessed peculiar talents for the undertaking, began to address them. He told them, that the sole object these young men had in coming to them, and giving up their time to their instruction, was most disinterestedly for their benefit, both in this life and that which is to come. He spoke of the dreadful consequences of sin, and the eternal punishment that awaits the ungodly; of Christ as the friend of sinners, who is ever willing and ready to receive the most vile; of the awful stage in which those stand, who neglect Christ as a Saviour, who live and die without God and without hope. The criminals remained in mute amazement, perhaps never having heard such truths before. Some, who had once known better days and better thoughts, had remorse visibly depicted in their countenances. But suddenly, one of them, whom they called their captain, a robust, short, hardy man, wearing a cockade, and having a huge bludgeon, started up and said, "the gentleman was right—that we were very kind in coming at all—and that he would come himself every Sunday to read." The rest, of course, gave a shout of applause. Before we parted, another of the young men prayed (all kneeling,) that God would bless their humble endeavours, and that some poor prodigal in this wretched prison may be induced to return to his Father's house. We attempted to give out a hymn, but it was such a matter of ridicule to them, that we desisted. On the whole, our success was greater than we had anticipated.

The following Sunday, we repaired again to the prison with a greater degree of interest and confidence; and were much pleased & surprised at seeing almost all the men ranged along the wall with clean faces and hands, and the captain marshalling them, mounted on the shoulders of a poor idiot, confined for theft. We were saluted with a cheer, and we then proceeded to our room. What inward joy mixed with horror did we feel when we contemplated ourselves, locked up in a gloomy room with so many wretched persons, whose desperate and depraved hearts had caused them to commit actions for which they were excluded society, and confined in a prison! We were unarmed and unattended, and were entirely at their mercy; yet we trusted in God and the rectitude of our intentions, and we commenced our work like men who had to encounter a strong & fierce enemy. [To be continued.]

COMMUNICATION.

For the Boston Recorder.

MR. WILLIS,—I lately enjoyed the privilege of attending public worship, where was present an agent sent into the New England States, in behalf of the Theological Seminary of Virginia, now under the immediate instruction of Dr. Rice. I must confess the very happy manner in which that young gentleman introduced his subject, after the public exercises; the weight of his arguments in favor of the contribution, which he had solicited; his solemn and pathetic appeals to Christians and patriots, carried along, as on a strong current, all the benevolent desires of my soul, and dissipated every sectional prejudice. To be sure, he portrayed in lively colours the wide spread desolation and moral waste of the Southern States, and the dreadful consequences of their remaining in that situation. And I have no disposition to suppose the subject was exaggerated. I believe, that, at the day, when God shall call us, with all that vast population of immortals before his tribunal, we shall then find the half of the truth was not told us.

The immediate object in view, and that which imperiously demands attention, is to raise up and qualify ministers to go and plant the standard of the cross in that section of our beloved country, and preach to perishing thousands the gospel salvation. How can they hear without a preacher? And how can men preach unless they are sent—unless they are commissioned with the requisite qualifications? And how can men be qualified unless means are provided? Pious and indigent young men—(and most of the pious young men at the present day are of this class,) can no more qualify themselves without means, than they can preach without qualifications. The importance of this subject then demands the aid, and the immediate aid, of Christian munificence. Will any say, "send to the Southern States those young men which our Northern Education Societies and Theological Seminaries have qualified and are qualifying—we have enough of them and to spare." Experience has established the fact, that, with very few exceptions, young men, educated here, cannot endure the labours of a minister in the southern climate. Native preachers must be raised up—pious young men must there be qualified to preach the gospel in their own country and to their own kinsmen. Do any say, "let the southern churches provide means for supporting their own Theological Seminaries and we will support ours?" Christ has but one undivided cause on earth. His followers are all one in him. He is the head of that body, of which they all are members, whether they inhabit the same section of the footstool, or live in latitudes as distant as the poles. But, the very fact of this extended moral waste in the Southern states, implies the inability of the Southern churches to provide the means of dispelling the thick darkness which surrounds them. Something, to be sure, they may and ought to do; and something they are doing. Indeed they seem to be making efforts commensurate with their means, and in some measure worthy of the object before them. Yet, when they have done all that they can do; their infant Seminary must be nipt in the bud, unless it be watered by the charities of the northern sister churches. When we see the infant child making its first attempts to walk, do we not involuntarily extend a hand to lead it? Shall a principle of common sympathy have more influence over our actions than that holy, benevolent religion, which we profess? When we were sinking beneath the wrath of God, had not the Saviour run to our relief, where would have been our hope of salvation? Had he not extended his almighty arm, we all must have perished for ever. Had not He, who possessed infinite riches, for our sakes become poor, we, through his poverty could never have become rich. And now, unless we possess the mind that was in him, we are none of his. It appeared to me, as I listened with interest to the pleadings of the Agent in favor of his object, that every Christian, yes, every patriotic heart would bid him God speed. But although the appeals he made, were many and powerful, I could not but think there was another topic which he might have noticed with a constraining effect. That vast population in the midst of "darkness made visible" is annually extending. In that current, which is setting to the South and West, in all probability, may be found some of our own dear children; for it is a fact that many are continually emigrating from the North, to the South and West. There, at some ten, fifteen or twenty years hence, they will be placed as heads of families. Let us bring the subject home to our hearts. For my own part, my bowels of compassion yearn for those who are bone of my bone and flesh of my flesh, thus, by fearful anticipation removed from all those precious means of grace, which I have myself enjoyed from infancy; and I cannot hesitate to embrace this opportunity and lay in store for them that spiritual food, without which, notwithstanding all the prayers of a father and the

tears of her that bore them, they may starve and perish forever. Yes, and the hands of my children shall also be extended to cast in their mites. It is to be hoped that none of our Congregational brethren will withhold their aid from this object, because the Seminary is located in the bosom of the Presbyterian church. Let it be remembered that the Congregational and Presbyterian churches differ but a mere shade, in the mode of church government. The distinguished piety and talents of Dr. Rice, whose praise is in all the churches, where he is known, and who is now the sole Professor in this infant school of the prophets, cannot fail to secure the confidence of all the pious in our land.

Were an Agent passing through our churches, soliciting contributions, at this time, for either of the Seminaries or Education Societies in New England, I should feel perhaps less interested in his success. For in my humble opinion, comparatively too much has been done here, within a few years past to prepare ministers of the gospel. I say, and hope not to be misunderstood, comparatively too much attention has been paid to Theological Seminaries and Education Societies in New England, and lamentably too little, to Domestic Missionary Societies. Not that I would wish to have less done for the former objects; but I do think much more should be done for the latter. It is undoubtedly a fact, that there are now in New England and even including the middle States, more ministers, than in the same extent of country, there are churches and parishes who are able and ready to afford ministers a competent support. There are many dismissed ministers, whose labors would be very valuable, and there are many more, whose continuance over their respective charges is very precarious. One cause of this, is the prevalence of religious errors, which have greatly weakened parishes and discouraged small churches. Nor is the evil yet at its height. It is increasing. Now what shall be done? Only let a more extensive and vigorous effort be made by wealthy churches and individuals to afford such feeble churches assistance; and, thus encouraged, they would soon be able to settle and support ministers or to continue those pastors whom they love and esteem highly for their work's sake. I do not say, less should be done for Theological Seminaries and Education Societies in New England; but I do say and feel, and I wish every Christian to feel and say, that more, much more, ought to be done and shall be done for poor churches and parishes, and that immediately.

It is true, when we compare the number of destitute churches and societies through the northern and middle states, we shall find it to greatly exceed the number of unsettled ministers and candidates, even including all those young men who are in a forward state of preparation for the ministry. But it is as true that there are few of these destitute churches and societies, which are able, willing and ready to support ministers; nor is there a prospect that they will ever be able to do this, unless they receive assistance and encouragement. To promote Education and Theological Societies, the more wealthy churches and individuals in New England, within 15 years past have bestowed a large share of their beneficence. Let them now awake, and lift a hand to strengthen those things which remain & are ready to perish in our broken churches, and then every servant of Christ in the ministry, may be supported in his labors of love, and improve all his powers in preaching the gospel to his perishing fellow sinners. Let Christians only do what they are able to do for poor churches and weakened parishes, and a multitude of souls now ready to die, will be rescued from eternal ruin. And while the good people in New England attend to their own wants and necessities, let them not forget that charity which is without partiality, and open their hearts also to the calls from the South for assistance in educating ministers to build up those more extensive wastes and ruined places. Their first and most imperative demand is for ministers.—Ours for means to support and render useful those, which we have already prepared or are preparing. Let Christians pay due attention to the education of pious native preachers at the South, and to the assistance of feeble churches at the North; and we shall soon cease to hear from the one quarter, of the hundreds of thousands perishing for lack of vision; and from the other quarter, of churches and parishes becoming extinct.

[Our correspondent, W. will observe that we have considerably abridged the above communication. The length of it, and the nature of one of the topics introduced, required the exercise of this liberty which we always claim, though never without reluctance exercise. A distinct communication on the topic referred to, written with care, would not be mal-apropos in the present state of things.]

It is worthy of remark, that of 43 persons who joined the church, in Doyleston, Pa. during the revival in 1822, thirty one had been either teachers or scholars in the Sabbath school.

RELIGIOUS.

THANKSGIVING PROCLAMATION.

[With pleasure we record on our pages the following truly evangelical Proclamation.]

STATE OF MAINE.

By ALBION K. PARRIS, Governor of the State.
A PROCLAMATION.

FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE.

To render thanksgiving and praise to their infinite Benefactor is the duty and privilege of men. We are the creatures of His power, in whom He has an unalienable right; rational creatures, made capable of rendering the exalted tribute; dependent creatures, who rely every moment on His goodness for existence and happiness; favored creatures on whom He has lavished the blessings of His bountiful providence; guilty creatures, to whom He has extended His gracious compassion, through the atonement of His Son. Our obligations, indeed, can never be fulfilled; but we are permitted to acknowledge and express them. And He, who is "fearful in praises," has condescended to give to guilty men, "Whoso offereth praise glorifieth me. Offer unto God thanksgiving, and pay thy vows unto the Most High."

The praises of individuals, families and religious societies are prescribed in the word of God. There also we find intimations that He expects the same tribute from Commonwealths and Nations; but it devolves on the Civil Magistrate to remind his fellow citizens of the duty and designate a time for the united offering.

In compliance, therefore with the custom of our ancestors, and with the expectations of the people, I have thought fit to appoint, and with the advice of the Council, do hereby appoint **THURSDAY the second day of December next**, to be observed as a **DAY OF PUBLIC THANKSGIVING & PRAISE.**

And I do earnestly recommend, that all secular business and recreation be suspended, and that the day be devoted to God as a religious solemnity; that all religious societies assemble in their several houses of public worship, that we may with one voice "speak of the mercies of the Lord, and utter the memory of His great goodness." Let legislators and magistrates, ministers and people, assemble in His courts, and "praise the name of the Lord, for His name alone is excellent, His glory is above the heavens." Let us remember the mercies of the present year, the mercies of our whole lives, and "the mercy which is from everlasting to everlasting upon them that fear Him." Let us praise Him for a rational, social and immortal existence—for our location in the most favored portion of the earth; for the daily and annual bounties of His providence—for the light of His gospel, and redemption by His Son. Let us remember the years of our fathers' toils and sufferings, and "the years of the right hand of the Most High," when He brought them over the great waters; when He nurtured them in the wilderness; when He was their defence in savage warfare and under the unnatural oppressions of their parent country; when His peculiar blessing enabled them to lay the foundation of our present unexampled prosperity and happiness. Let us bless Him for the institution of a government in this State, and in these United States, to which all other nations are strangers, and for which many of our fellow men have this year been contending in vain. Let us praise him for the continued administration of justice; the maintenance of peace; the general prevalence of health; a favorable season, and an abundant harvest. Let us be thankful that the pestilence which has desolated some parts of our land has not been suffered to prevail here; that we have been preserved from extensive calamities in an unusual degree; that the labors of our citizens in their various enterprises have been favored with success; that our seminaries of education have enjoyed the smiles of Providence; that so many of the people of this State have been favored with the ministrations of the Gospel; that some portions of this and other States have been specially blessed with showers of divine grace; that many, while enjoying the richest blessings, have pitied the oppressed and enslaved of other countries, and communicated the gospel to those who sat in darkness; and that mercies past enumeration have fallen upon us, notwithstanding our continued unworthiness.

In view of our peculiar blessings, our iniquities do indeed appear great, and our transgressions infinite. Let our oblation of gratitude be, therefore, attended with the sacrifice of broken hearts and contrite spirits. Let us lament our abuse of the favors of God, our disregard of His authority, our unbelief and disobedience to the Gospel, and the too general prevalence of immorality and vice; and let us beseech Him, for the sake of His Son, to forgive our iniquities, and to draw all our hearts to Himself, that a people so highly favored may no more transgress.

And on this occasion, let us commend ourselves and all our social, civil and religious interests to His favor and protection: praying that our spared lives may be devoted to His praise: that succeeding years may be crowned with his goodness: that His wisdom and grace may be abundantly bestowed on all in authority in our State and Nation; that He would continue unimpaired our government, institutions and privileges; that he would never suffer our beloved country to be again involved in war: that He would set up Immanuel's dominion in every heart, and dwell among us from generation to generation; and that he would soon extend the blessings of liberty, of science, of elective government, of perpetual peace, and of gospel light to all that dwell upon the earth.

Given, &c. in Portland, the 4th of Oct. 1824.

ALBION K. PARRIS.

By the Governor, Amos NICHOLS, Sec'y of State.

BIBLES WELL DISTRIBUTED.

Extract from the Annual Report of the Nassau Hall Bible Society, for the year 1824. Princeton, New-Jersey.

Since the last Report a new field of usefulness has been discovered, and partly occupied by the Board: we refer to the south-eastern Counties of this State. It was supposed that Bibles were needed in those Counties, the Board therefore employed three gentlemen to travel during a few weeks in last October, through that part of New Jersey called the "the Pines." To these gentlemen we committed 80 Bibles and 13 Testaments to be sold at reduced prices, or gratuitously distributed as to them might seem best. The report which these gentlemen returned, of the ignorance and wants of the people was truly affecting. Every opportunity since that time has been improved by the Board to send the Word of Life to these destitute places, and we would earnestly recommend to the succeeding Board to carry on the work, which we have only commenced. That the Society may know something about the wants of these people, a few facts may be related, as they were brought to us by our agents.—Says one "The Bibles which I obtained from the Nassau Hall Bible Society, I distributed according to your direction in Camden, Haddonfield, Clementon, Speedwell, &c. Many families I found, that did not possess, and had never seen the Word of God; and truth requires me to say, that I found whole neighborhoods in which there was not a single copy of the Bible. Near light-house Mills, I met with a man, who was very anxious to obtain the Bible. He said, a small Tract entitled "All's for the best," had been given to him some time ago, and that was the only book he possessed. This Tract he had read over and over again every Sabbath. It had been of great benefit to him, and his desire was to obtain the Word of God for his further instruction." At another place, says the

same person, "I attended the funeral of a child, whose mother had, a few days before, lost her husband; it was a difficult thing to produce order and silence in the company. After making a prayer, I requested one to bring me the Bible, but no such book was possessed by this afflicted family. I then requested two or three of the most respectable looking gentlemen in the company, to send to their houses for a copy of the Scriptures. But they too were destitute of this Heavenly Treasure.—The best relief that mourners have."

Other persons, who were to distribute Bibles between Shrewsbury and Eggborough, reported:—"Your Agents spent about three weeks in the southern Counties of New Jersey—were at no time more than 80 miles from Princeton. In our tour, we found many families without the Sacred Scriptures. Some of the aged had never read them, and the young are growing up in the same ignorance and thoughtlessness. To some we sold Bibles at reduced prices; and before we gave gratuitously, we were careful to ascertain the inability of the persons to purchase, and their desire to use the Bible aright." It would be easy to relate many more facts, to show the wants of these people, but these are sufficient.

As our Society was not able to send Bibles enough to supply every destitute family, much less every individual; the Board will mention a Plan which our Agents adopted, to make a few Bibles useful to many families. Says one of our Agents, "When I found a whole neighbourhood without the Bible, I gave it not to an individual, but forming several families into a Society; I gave one Bible to the Society upon these conditions—All the Society should have an equal right in the Bible, so long as they should continue to meet weekly to hear it read. But if any one forsook the meeting, his claim upon the Bible was forfeited, and if the Society was dissolved, I reserved the right of taking this copy of the Scriptures from them. Many to whom Bibles were given for these Reading Associations, declared, they valued them more than all their property besides—that they had long been praying for this book, to read it themselves and teach it to their children."

The Board have been greatly encouraged in this good work, not only by the hope that good will result from these distributions; but by instances of good, which have already occurred and of which we have heard. The people appear to have been ready to receive our Bibles. As related above, some persons who had no Bibles, were praying to God, that he would, by his providence, send them the Word of Life. Others, who possessed religious Tracts, had been benefited by them, and prepared to receive that blessed book, to which our Tracts direct the ignorant, for further information; and when we sent it, they received it with joy. "Many," (says one,) to whom I gave the Bible, were greatly rejoiced when I told them, these Bibles are sent you by a Society of young gentlemen in Nassau-Hall: they were surprised, that young men living so far away, who knew nothing about them, should take so great an interest in their happiness. Many were the persons who said with tears of gratitude, "May the Lord bless all those persons, who are willing to send us the Word of God."

Another gentleman remarks "Our object was not viewed by all with the same feelings. Some were displeased, because we did not give Bibles to them as well as to their neighbours, who in their opinion, were not more worthy than themselves.—Some desired the Bible, simply for a family register—some declared they cared nothing about it—one man refused to purchase a copy, because, he said, 'the Bible in his settlement was pretty much out of fashion.' "But, (adds the same gentleman) although we were sometimes obliged to bear the reproaches of the ignorant and careless, yet generally we had the happiness to meet a kind reception—to witness the simple expressions of unfeigned gratitude and to depart with many thanks to us and to all those who sent us."

So it appears, that the blessings of many that were ready to perish, have come upon this Society. Who can tell how great an influence the prayers of these grateful individuals have had, in bringing down the blessing of heaven upon our Society? These facts have more in them to encourage us, than all the speculations of those, who anticipate the operation of Bible Societies upon the happiness of mankind. If we knew the history of every Bible, which this Society has distributed, it would fill our minds with joy and hope. Could we hear the simple, yet fervent prayers and thanks which ascend from those Societies which meet weekly to read God's Word—and from cottages, in which we might suppose, no pure emotions were ever felt, we could not be wearied in the delightful business of distributing the Word of God. Benevolence is its own reward, but it is doubly rewarded, when it receives the reciprocated benevolence and gratitude of those whom it has benefited. This reward our Society has received.

BAPTIST MISSIONS.

AMONG THE NORTH AMERICAN INDIANS.

Hartford, Nov. 2.—Last Lord's-day the Agent for the Hamilton Baptist Missionary Society, the venerable Elder Joseph Cornell, of Galaway, N. Y. preached in the Baptist Meeting-house in this city, and after divine service, read the Circular of the Missionary Society, and in the evening a collection was taken up in aid of the mission. While pleading the cause of these hitherto too neglected sons of the forest, the preacher related an anecdote quite in accordance with the true Indian character. "Forty years ago, (said he,) I visited the Oneida tribe of Indians, to preach unto them Jesus and the Resurrection. On this occasion, one of the chiefs of the tribe said to me:—When your fathers came to this land, we were the tall trees, and they were the low trees, now you are the tall trees, and we are the low trees; and we desire you to drop among us some fruit, that shall be pleasant and beneficial to us; we desire to be taught, and to have our children taught the arts of civilized life, and to learn about that Jesus who came into the world, and died to save sinners, for we too want to be saved." Ever since this interview, said he, I have felt a particular interest in their welfare.

The Hamilton Baptist Missionary Society in the state of New-York, have established a mission among the Oneida Indians, in that state, which is in a flourishing condition. That tribe now consists of more than 1100 souls, whose fathers were found in the revolutionary army.

"The establishment now consists of a Clergyman, who superintends the station, and acts as a Missionary and Agent for the Society—a carpenter—a blacksmith, with their families—and a school teacher. The Society have thirty Indian children under their exclusive patronage, who are clothed, fed and taught at their expense.

"The Superintendent has hired land to farm the ensuing season, upon which the boys are taught in, and inured to, the labors of agriculture. The females are taught sewing, knitting, and spinning. In order to effect this, the wife of the superintendent has established a school, in which, at certain hours, she gives the necessary instruction. Specimens of their work have been viewed with pleasure by the Board, as giving abundant proof of their activity and ingenuity.—The parents appear at present satisfied, and the children contented. A sewing society has also been formed at the station, which does the members much honour, and may serve as an encouragement to many others. A Missionary Baptist church was formed in March, consisting of twenty members, at the station."

The Baptist Mission among the Indians, under the superintendence of the Rev. Mr. McCoy, is called the Carey Station, and is located in the Michigan Territory. The station under the superintendence of the Rev. Messrs. Jones and Dawson, is called the Valley View station, and is located in the state of Tennessee, among the Cherokee Indians.—Ch. Sec'y.

The Baptist Convention of the State of New York held its annual sessions on the 20th and 21st ult. at Elbridge. The number of delegates present was large and the business of the Convention transacted in a manner highly satisfactory to the friends of Zion.

There had been paid into the Treasury during the past year \$705 28, and the same sum expended, leaving a balance of \$119 28, being nearly the same as last year. The missionaries employed appeared to have labored with zeal, faithfulness and success. In the places where they have labored during the past year, and principally, if not altogether through their instrumentality.—It being resolved to form a union if practicable with the Hamilton Missionary Society, and a meeting of the convention and said society being agreed upon at Fenner on the 24th day of Nov. next, for that purpose, it was thought best not to appoint more missionaries until after the above meeting." [Rel. Chron.]

AFRICAN COLONY.

The Rev. R. R. Gurley, Agent of the Colonization Society, says the Philadelphia Recorder of Saturday last, has just arrived in this city from the coast of Africa. He states that the colony at Cape Mesurado is in encouraging circumstances. The natives have been peaceful, and there is no danger to be apprehended from them. The colonists felt no more fear of being attacked by the Ashantes, of whose proceedings at Cape Coast we have heard so much, than we do. They are so far removed, and there are such various obstacles between, there is no prospect of it whatever.

The Colony has suffered for want of medical aid, but the deaths have been comparatively few, ten or twelve since March last, and those of ordinary diseases. Those who went out from Petersburg, under Waring, have erected houses, and are now conveniently accommodated. Considerable land, also has been cleared, and the colonists, in general, have, on the whole, manifested great perseverance and industry. During the absence of Mr. Ashmun who went to the Cape de Verd islands for his health, they moved on harmoniously, under the direction of Lot Carey, Johnson, and Waring, three men of colour. Mr. Ashmun has since returned and resumed his superintendence: his health being in a great measure restored. Mr. A. is spoken of as deserving great credit for his unwearied efforts for the good of the colony.

Land has been apportioned to the settlers, and a satisfactory system of government established. The country is represented by Mr. G. as well as by all others, as being remarkable for fertility. Coffee, sugar, cotton, rice, indigo, may be cultivated to great advantage. Mr. G. brought with him a specimen of indigo raised by one of the colonists; also, of a peculiar kind of cotton, of a consistency like silk.

Mr. G. brought with him various proofs of the ingenuity of the natives; as pieces of cloth, baskets, &c. made of grass, manufactured gold, cotton, war utensils, &c. Several of these were from the interior, and were made by the Foulahs.

COLOURED ORPHANS.

Several benevolent females of Philadelphia associated themselves together two years since, for the relief of destitute children of colour, who having no parents, are a prey to wretchedness and vice of every species. The name which they have adopted is "The Association for the care of Coloured Orphans instituted at Philadelphia in the year 1822." & the establishment is called "The Shelter for Coloured Orphans." Their truly praiseworthy design has prospered inasmuch as they now have 14 under their care, forming a family at the head of which is a suitable matron; the whole is superintended by a committee of the association. These children are taught the rudiments of school learning. Attention is paid to their morals, and pains are taken to impress their minds with the necessity of acquiring habits of industry, preparatory to going to service. Phila. Ch. Gaz.

DEAF AND DUMB.

DANVILLE, Ky. Sept. 17. A few days since an Elephant was exhibited in this place. The Deaf and Dumb pupils of the Asylum were among the spectators, and upon their return home, one of them, a young lady, was requested to commit to paper the ideas suggested to her mind by the visit. In a short time she presented the following, entirely of her own composition, not having received the least aid from any person. This young lady has been under a course of instruction about fifteen months. The reader can draw his own conclusions as to the utility and importance of schools for the instruction of the unfortunate Deaf and Dumb. [Ol. Br.]

Mr. Mitchell and Mr. and Mrs. Kerr went with all the deaf and dumb to see the elephant. I was astonished at it—I never saw one before in Danville; and she has a very large body, almost as large as three horses, and is very high—and she has a large round foot. The gentleman can get upon her back and ride. She has a strong trunk, and the man go to her trunk, and she pulled a man upon her back with her trunk, and she shakes herself with the man; and he told the elephant to lie down, and he moved his feet around upon her body; and he told the elephant to get up, and she did. He held a little girl with his arm and rode on the elephant's trunk with the little girl. The man told the elephant to bow to the people, and she did. And a man told the elephant to open her mouth, and turn around to show the people, and she did it. The gentleman asked her to kiss him and hug him with her trunk and she did it. He poured the water in the bottle, and then he put it on the ground, and the elephant took the bottle with her trunk, and she pulled the cork out of it, drank, and she gave to the gentleman the bottle and the cork with her trunk. God made the great elephant. I admire and love God."

CHURCH FOR SEAMEN.

The new building designed as a place of worship for Mariners was opened on Sunday last by a very appropriate service, conducted by the venerable pastor, the Rev. Joseph Eastburn, and the Rev. Mr. Patterson. In the afternoon, the Rev. Dr. Broadhead officiated in the most acceptable manner, in conjunction with Mr. Eastburn.

The number present in the morning was supposed to be not less than twelve hundred, and in the afternoon, very nearly, if not quite the same. The greatest solemnity and propriety of conduct marked the whole of the services, and perhaps a more general interest was never witnessed, than appeared in the audience on this occasion. The worship will be continued in this place regularly every Sabbath in the morning and afternoon.

The area of this building is 75 feet by 62. The corner stone was laid at the close of the month of April last, and of course but five months and a half have been required to render it fit for use.—The construction and conveniences afford the greatest satisfaction, and do great credit to Wm. Strickland, Esq. who was the architect and contractor.—Philadelp. Gaz.

INTERESTING FACTS.

Related by a Teacher, at the Sabbath School Monthly Concert, in Philadelphia, on the second Monday evening in October.

He remarked that, of all the evangelical ministers in Great Britain, two thirds had become pious in Sabbath schools, and that "nineteen-twentieths of the missionaries who have gone forth from thence, have been those whose piety had been ripened in the labors of the Sabbath schools, or those there taught whose early acquaintance with the Scriptures had been impressed upon their infant minds, with that winning patience and love, which in maturer years it has been the joy of their souls to cultivate and practice."

In the city of New York, more than one thousand teachers and learners have been received into the church in the course of seven years. In December 1821, a report of the five schools of St. George's church stated that one hundred teachers and learners had been added to the church in the three preceding years. The same report remarks:—"But the most triumphant record of Sabbath school annals is the heart-cheering fact that in 53 schools no less than 501 teachers and learners have been brought to a saving knowledge of the truth, as it is in Jesus; made a public profession of their faith, and been added to the churches—a success that will bear comparison with the most successful efforts of any missionary labours yet recorded." The number of schools at that time was 67, containing 1004 teachers, and 7135 scholars, only the above 53 had any records of these interesting facts: from these data we may venture to assert, that deducting two thirds from the total of teachers, (being the usual average of those who are pious,) one fifth of the whole had been received into the bosom of the church, or in the ratio of two out of every class for the short period of five years. This subject is vast—it is worthy of investigation; it invites the solemn, the earnest inquiry of all Christians, of every minister of the Gospel. If these facts are so, let those who love the Lord Jesus in sincerity, appeal to their own hearts, and say, what shall be done for Sabbath Schools?

A superintendent of one of the Schools in New-York reports that "24 of the scholars & 23 teachers have been added to the church to which it is attached. Of another school it is stated that 30 (the whole number of learners) have become pious, and are now connected with the church. In a revival that took place in 1822, the greater part of the subjects of it were from the Sabbath Schools. In one instance 98 out of a hundred, and in another 27 out of 35 of the candidates for communion, were, or had been Sabbath scholars.—Am. S.S.M.

REVIVALS OF RELIGION.

BOWDOINHAM ME. BAPTIST ASSOCIATION.

After mentioning, that, in consequence of the low state of religion among them, the Association in 1821 appointed a day of Fasting and Prayer, the Letter of Correspondence, adopted in September last, remarks:

But for the trial of our faith, or for other wise purposes, God was pleased to withhold the showers of his grace from this section of his vineyard till after the meeting of the Association in 1822, at which time another day was appointed for Fasting and Prayer, for the special influences of the Holy Spirit on saints and sinners around us.—Soon after the observance of that Fast, a glorious work of grace commenced in Bloomfield and Guildford; and, as appeared by their letter to the Association in 1823, there were added by baptism, to the former church, forty-two, and to the latter twenty-nine.

We again appointed a special Fast; and behold the set time to favor Zion came. The Lord heard Ephraim bemoaning himself, and his tender compassion was excited. He heard the voice of our supplications and has sent a gracious answer of peace. In no former year, perhaps, have there been enjoyed so many and such powerful Revivals of Religion within the bounds of this Association as during the year past.—And we feel it a duty which we owe to God and to our brethren, to acknowledge, with unfeigned humility, gratitude, and holy joy, the exhibition of the great goodness of our heavenly Father to this portion of his heritage.

In Sidney, Readfield, Wintthrop, Hallowell, Bowdoin, Lisbon, Livermore and Jay, the good work of grace has been truly powerful and glorious. Backsliders have been reclaimed, saints refreshed, and many sinners hopefully converted to God. And on several other churches belonging to this body a few mercy drops have fallen, which we fondly hope and fervently pray may prove the commencement of an abundant shower of grace.

The whole number added by baptism to the several churches within the bounds of this Association, during the past year, is four hundred and fifty-eight; fourteen have been restored; one hundred and thirty-one received by letter; one hundred and forty-one dismissed; forty-nine excluded, and twenty-two died, making the net increase three hundred and seventy-five; whole number belonging to the body two thousand eight hundred and ninety-four. One church has been formed within the limits of the Association, the past year, and admitted into our number the present session.

We have received a notice of a revival of religion in Wantage, Sussex county, New Jersey. It exists principally in the Church and congregation under the pastoral care of the Rev. Edward Allen, and is extensive and very powerful. Christians are alive and earnestly engaged in the cause of Christ, and God in consequence has poured out his blessing upon them. As the fruits of this revival one hundred and twenty-two have already been added to the Church and the work is still progressing.—N. Y. Relig. Chron.

Religion in New Jersey.—The Synod report as follows:—"Although revivals of religion have been less frequent and powerful than in some preceding years, yet the Synod would record with devout thanksgiving, the mercy of the Lord in visiting a few congregations with the special influences of his holy Spirit.

Gracious visitations in some considerable degree have been experienced, in the congregations of Paterson, 1st and 2d; of Elizabethtown, and in the 2d of Newark. In several other congregations there are at present pleasing indications of special divine influence; and in some, the work of revival has evidently commenced. In those of Wantage and Frankford, a copious shower of divine grace is descending. The seriousness is very general, and convictions are deep and pungent. The hopeful conversions already exceed one hundred, and the work is still progressing."

The Theological Seminary at Princeton is still flourishing. The number of students has considerably increased; and has varied during the year, from 100 to 116.

Bethany Institution.—A seminary by this name is proposed, to be established at Bethany, Jefferson co. Va. on the Shenandoah river, to prepare young men for the gospel ministry. It is intended for the indigent, and will connect labor for their support with study. It is to have one instructor, and a board of directors. We are not informed what grade it is to occupy as a classical school.

One day a poor pious woman, called upon two elegant young ladies, who received her with Christian affection, regardless of her poverty, and sat down in the drawing-room to converse with her upon religious subjects. While thus employed, a brother, a dashing youth, by chance came in, and appeared astonished to see his sisters thus situated and employed. One of them instantly started up, saying, "brother, don't be surprised; this is a King's daughter, though she has not got on her fine clothes."—Phil. Rec.

Beware of Evil Passions!—At Sherborne, England, on the 15th of September, a coroner's Inquest on the body of a respectable maltster, Mr. George Russell, found the following verdict:—"That the deceased came to his death from apoplexy, induced by agitation of mind, arising from the violent and unnatural conduct of his son." The son, it appears had raised his hand against the father, and became frantic when he saw the effect of his conduct. It was necessary to tear him from the lifeless body, which he had almost literally bathed with his tears.

NAPOLEON HIS OWN ACCUSER.

In a conversation with Count Las Cases, the Emperor one day communicated some details respecting an ancient friendship which he had for the wife of Thureau, the representative of Nice. "I was," said he, "very young when I first knew this lady; I was proud of the favorable impression I had made on her, and seized every opportunity of showing her all the attention in my power. I mention one circumstance to show for what trivial causes men sometimes abuse the authority on which the fate of their fellow creatures depends for I am no better than the rest. I was walking one day with the representative's wife, inspecting our position in the neighborhood of the Colonne de Tende; when I suddenly took it into my head to give her an idea of an engagement, and for this purpose ordered the attack of an advanced post.—We were the conquerors, it is true, but the affair could be attended by no advantage. The attack was a mere whim, and yet it cost the lives of several men. I have never failed to reproach myself whenever I looked back on this affair."

BOSTON RECORDER.

SATURDAY, NOVEMBER 13, 1824.

MAINE MISSIONARY SOCIETY.

The Seventeenth Anniversary of the Maine Missionary Society was held at Bangor, June 23, 1824. The Rev. Mr. Greely of Turner, delivered a sermon from 2 Kings 6:11. "And he answered, Fear not; for they that be with us are more than they that be with them." From these words the preacher drew three observations, which he happily illustrated.

1. God and his saints are united and form one interest, against which evil spirits and wicked men are in a state of hostility.

2. Although God and his saints are to appear the fewest in number, they have more strength than all opposed to them.

3. There is no occasion for the saints of God to fear, however dark at times may be their prospects. We make but one extract from the sermon, and that for the purpose of bringing home to our readers the subject of Domestic Missions—a subject by no means felt as it ought to be, even by those who are for ever saying, "Charity begins at home."

"Already, Fathers and Brethren, you have reason to believe that some, to whom you have sent the bread and water of life, the gospel of Jesus Christ, have died in the faith, and are enjoying the bliss of heaven. In extending your thoughts to them, and thinking of them as infinitely blessed of God, and that your agency may have been a humble means of advancing them to that world, you find a reward which brings with it unspeakable satisfaction. It is a part of your business to seek for the destitute, as far as in your power to send them a supply. How affecting are the cases of many brought to your knowledge. Think of that poor mother, educated herself in a pious family, married to a man, moral perhaps in his deportment—living with him a few years in the place of her nativity—in the time of a revival awakened, and with others united to the Christian church. Her husband was not taken. After a time, he thinks it for his interest to remove far into the wilderness, and subdue a portion of the forest for a farm. His family accompany him. Here they settle down and spend their days. No minister for a number of years visits the place. Her children have doubled in number since the removal; but the addition has not been dedicated to God. The Sabbath as usual returns, and she weeps in secret places for herself and her household, that there are none with whom she and they can meet for the worship of God. After several years of seclusion, your missionary arrives. He seeks her dwelling. He asks, if she ever hoped in the mercy of God. The tears fill her eyes. She expresses doubts. After an effort to regain the possession of herself, she gives him the outlines of her history. She tells of her former hopes and enjoyments, and of her subsequent deprivations and darkness. The tenderness with which she feels encourages the persuasion, that although for a long season, a desolate one as to means and privileges, God has owned and received her. A few others in the same vicinity are found in the same situation. Mention is made of the Lord's supper, and a time for attending upon it is appointed. A little company is collected. Divine truth is preached. The children, on whom the name of God had not been called, are given to him in baptism. The sacred symbols are distributed. It is a melting, refreshing season. Every heart feels, and every mind is solemn. In scenes and labors like these you find your reward. How many, scattered in different and distant places, have been visited, to whom your missionaries have carried the uncorrupted word and ordinances of God. Your labor in a work like this cannot extend beyond your means. Were these equal to your wishes, every destitute plantation and people would be supplied with the means of grace, and the famine of hearing the word of God would be removed."

The Society has employed thirty-four missionaries for various terms, during the past year. The amount of their services is equal to the service of one minister six years. Some of them have been the means of the conversion of sinners, and others happily instrumental in uniting, strengthening and building up broken, divided and feeble societies. More destitute parishes have had pastors ordained over them in the course of the past year than at any time heretofore, within so limited a period. Six missionaries have been settled in the ministry, and three others have received a call. This Society acts wisely on the principle of assisting those who do what they can to assist themselves. And many destitute places, encouraged by the hope of receiving aid, have made exertions to raise something by subscription, which otherwise would not have been made, and thus have enjoyed stated preaching for several months and in some instances through the year.

The receipts of the Society during its 17th year, including the balance of the preceding year, (\$355, 80) were \$2225, 08. The expenditures were \$1,481—leaving a balance of \$744, 98.

A FACT.

Universalism will answer to live by, but not to die by. This truth is supported by Scripture, and verified by observation and experience. I lately called at a certain place in N. H. to pass the night, and found the neighbors collected at an adjacent house, where a man, who had long been a confirmed Universalist, was very suddenly seized with such violent distress that the physician immediately took from him a quart of blood, and even this afforded him little relief. But so much greater was his distress of mind in view of immediate death, that his confessions of mercy, his shrieks of despair, his cries for mercy, could be heard at a great distance. The scene could hardly be endured by the strongest nerves. In all this he discovered no symptoms of derangement. Many of his brethren in that error were present. If they can resist such loud preaching, we must leave them to be awakened to a realizing sense of their situation by the awful realities of an opening eternity, when they will find by experience, that the wicked shall go away into eternal punishment.—Communicated.

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UNION OF PAPERS.

In accordance with the known wishes of many of their subscribers, and in the hope of accomplishing more for the interests of learning, morality and religion, the Editors of the Boston Recorder and Boston Telegraph have agreed to a union of the two papers, after the present year, under the title of "Boston Recorder and Telegraph." Some of the advantages which may be expected to result from such a union are the following:

1. The United Paper will have the advantage of a twofold better selection of correspondence than either of the Papers, if continued separate. May it not also be hoped, that communications will be drawn up with greater care; and that the ablest men in New-England will not deem it a degrading service, to speak in the presence of so numerous and respectable a body of citizens.

2. By such a union, the Editors will be able to incur a greater expense in procuring foreign periodical works and new publications, than they otherwise could do;—thus bringing within their reach whatever is new or interesting in relation to the Politics, Literature and Religion of other countries.

3. It will enable them to devote more time and labor to the Editorial department. They have agreed to make the business of the Paper their united and only pursuit; in conducting which they will not only avail themselves of the results of past experience, but adopt such further improvements as time and circumstances may suggest.

4. The plan of the United Paper will be so far removed from that of the Recorder and Telegraph respectively, as to combine the principal excellencies of both. In respect to subjects of a doctrinal or controversial nature, the character of the latter will be retained; and of the former (with the exception perhaps of a little less detail) in the variety of religious intelligence for which it has been more especially valued. The literary department of the Telegraph will have a place in the United Paper, and exertions will be made to render it increasingly interesting and valuable.

In the department of Politics, we propose to make an improvement upon both Papers as hitherto conducted, by presenting from week to week, an abstract of the news which has been received, with such remarks as the occasion may render appropriate;—a system, which, besides requiring less room, will undoubtedly be more acceptable to most of our readers than a long succession of promiscuous articles. In brief, it will be, our effort, our ambition and our happiness, to render the United Paper such a medium of information, as shall be best suited to the wants and circumstances of men, in a country where they are called to act not only as Christians, but as citizens and members of a social and intelligent community.

We are encouraged in our undertaking by the consideration, that this city, as the centre of numerous benevolent Societies, the place where their annual meetings are held, their Reports published and their correspondence received, possesses advantages for the conducting of such a Paper, which can be claimed by no other town in the United States.

Subscribers to either the Recorder or Telegraph, will be considered as extending their patronage to the United Paper, except when contrary directions are given. Persons at present receiving both Papers, will of course be expected to receive but one copy after the union.

It will be printed on imperial paper, of a good quality, and with type entirely new.

The terms will be the same as those of either Paper now are, viz. \$3.00 at the end of six months from the time of subscription, or \$2.50 in advance.

NATHANIEL WILLIS, Editor of the Recorder.

GERARD HALLOCK, Editor of the Telegraph.

NOTE.—The above will be published next week, in the form of a Prospectus, accompanied with an expression of opinion on the subject of the union, by several gentlemen of distinction, who have no other interest in the case than what arises from a regard to the general good.

MACKINAW.

The mission established here, is smiled upon in the good providence of God. One Indian woman has been brought truly pious very lately, besides one white woman, and one or two others are in a state of deep anxiety on the subject of religion. Forty-five children are members of the school. They are collected from a wide extent of country, and very harmoniously enjoy together the means of instruction. "The field of missionary labor in this region is indeed just as wide as the most extended charities, and active exertions of the church please to make it." Hundreds and thousands of children might shortly be delivered from the dreadful darkness in which they are now enveloped, if adequate measures and means were put in operation. The establishment suffers for want of suitable buildings, and a sufficient number of teachers.

Episcopal Theological Seminary.—On the 1st inst. the General Theological Seminary of the Protestant Episcopal Church in N. York, was opened for the fourth year, under its present organization. The Rev. Mr. Onderdonk, Professor of the Nature, Ministry and Polity of the Church, in the Seminary, delivered the annual address on Monday evening in Trinity Church. The present number of students in the Seminary is twenty three.

We understand that the Rev. Dr. CODMAN, of Dorchester, sailed in the Emerald, for Savannah, on Thursday last, for the benefit of his health. We are authorized to state that during the absence of Dr. Codman, JOSHUA SALISBURY, Esq., will receive donations and subscriptions for the Domestic Missionary Society for the eastern part of the state.

ENGLISH HIGH SCHOOL.—BOSTON.

This new school house surpasses any other in the city for beauty and accommodations. Besides ample rooms below, for ward meetings and other public purposes, the two higher stories contain accommodations for six hundred scholars, and the whole is warmed and ventilated by two furnaces. Its situation, on the most elevated spot in the city, commands a view of the heavens, which most admirably adapts it for astronomical pursuits, which constitute one of the important branches of instruction—and this alone would render it the most eligible location for the seminary. The handsome cupola on the summit is calculated to afford increased facilities for the same pursuit, and together with the commodious apartments below, furnishes, for the first time, sufficient space and accommodations for the preservation & employment of its fine collection of philosophical instruments.

The ceremony of the introduction of the Preceptor and pupils, by the Mayor and Aldermen and School Committee, attended by such parents and other citizens as chose to attend, was a most interesting scene. The Rev. Mr. Pierpont, of the School Committee, commenced by an appropriate and affecting prayer. The address by the Mayor to the pupils, a hundred and forty promising youths, fully explained to them the high privileges and most important advantages they enjoyed for education, the judicious and expensive patronage extended to the Seminary by the public—that in fact nothing was left undone to afford them every facility for their moral and intellectual improvement—and that if these superior advantages were not duly appreciated and improved by them, the fault must be acknowledged entirely their own. He explained to them the obvious and immediate advantages of their several studies for the advancement of their own personal pursuits, and for their improvement and elevation in their political relations as citizens.—Daily Adc.

Ordained.—In South Granville, Messrs. ABRAHAM CRAIG and ISAAC N. SPRAGUE, as Evangelists. Introductory Prayer by Rev. Mr. Cushman of Fairhaven; Sermon by Rev. Mr. Jackson of Dorset; Consecrating Prayer by Rev. Mr. Haynes of South Granville; Charge by Rev. Mr. Smith of Poulney; Fellowship of the Churches by Rev. Mr. Whiton of North Granville; Concluding Prayer by Rev. Mr. Hibbard of Whitehall.

Ordained.—At New-Castle, Rev. JONAS SEWALL, Jr., to the pastoral care of the Congregational Church and Society in that place.

On the 3d inst. Rev. Frederick Freeman was installed over the 3d Congregational Society in Plymouth—sermon by Rev. J. Edwards, of Andover; address to the people by Rev. Mr. Green, of Boston.

The Presbytery of Philadelphia, at their session last week, licensed the following young men to preach the Gospel:—James H. Stuart, Charles Thompson, Alvin H. Parker. And received under their care as candidates for the ministry:—Thomas L. Janeway, John McKelvey, Thomas W. Irvin, George Pringle, Henry Auernd, and Jas. Irvin, recently from Ireland.—Gas.

Rev. Dr. John McDowell, of Elizabeth Town, N. J., has received a call to the pastoral charge of the First Presbyterian Church in New-York, lately under the care of the Rev. Mr. Whippley.

New Baptist Church at Dedham, and Ordination.—On Wednesday, a new Church was constituted at Dedham, and Mr. SAMUEL ADLAM, called to be their Pastor, was solemnly ordained. Introductory Prayer by Rev. Mr. Cookson; Sermon by Rev. Mr. Wayland; Ordaining Prayer by Rev. Joseph Grafton; Right Hand of Fellowship by Rev. Mr. Ballard; Charge by Rev. Dr. Baldwin; Address to the Church by Rev. Mr. Sharp.

The Rev. SETH PARKSWORTH was ordained Pastor of the Congregational Church and Society in Raymond, N.H. the 3d inst. Introductory Prayer by Rev. Chester Colton, of Brentwood; sermon by Rev. A. Burnham, of Pembroke; 2d Cor. 5: 18: "And all things are of God who hath reconciled us to himself, by Jesus Christ, and hath given to us the ministry of reconciliation;" ordaining prayer by Rev. A. Wheeler, of Candia; charge and concluding prayer by Rev. J. Prentice, of Northwood; right hand of fellowship by Rev. J. R. Arnold, of Chester; address to the church and Society, by Rev. N. Wells, of Deerfield. It must be gratifying to the friends of Zion to learn, that another place which was lately numbered among the destitute of New-Hampshire, is now favoured with a minister of the gospel.

Dedication.—On Tuesday the 5th ult. the Congregational Church recently erected at Kennebunkport, Me. was dedicated to the worship of Almighty God. Sermon by Rev. Mr. Fessenden, from Psalm xxvi. 8. "Lord I have loved the habitation of thy house, the place where thy honour dwelleth."

POLITICAL.

FOREIGN.

The KING OF FRANCE died on the 16th of Sept. The body remained in state, until the 19th, when the funeral took place at which there were 40,000 troops. The funeral car appeared like one mass of gold. The pall was ornamented with fleurs de lis and silver stars—15,000 of these stars were ordered, and cost over \$10,000. "Public follies private benefits."—The remains will be kept above ground 30 days at St. Dennis.

The British frigate Blonde, Lord Byron, ordered from England to the Sandwich Islands, carries out a printing press, and is directed to make a survey of the Island, and of the ports on the west coast of America.

The Buonapartes.—European papers mention, that Louis, LUCIE, and JEROME BUONAPARTE, were then residing in Germany, and the females of the family in Italy. They are considered to be still immensely rich. The wife of Jerome (a Princess of Wirtemberg, to whom he was married in 1807) it is added, has applied to the Pope to be divorced from him. The first wife of Jerome, a most accomplished lady, it is said, now resides in Massachusetts.

From Smyrna.—Extract of a letter, dated Aug. 19. "Samos has not yet been attacked.—The Greek Fleet, consisting of 30 sail, have had an action with the Turks, and destroyed most of their transports; and we learn that this little Fleet is now blockading the Ottoman Fleet at Budrum, and the overwhelming force of the Capt. Pacha is thus kept in perpetual awe by the Greeks. The Camp before Samos is in a great deal of disorder, and the loss of the transports may prevent an immediate attack; if so, it will be impossible to keep the army together, as they are without money and provisions, and Samos may yet be saved. The Islanders are resolute, and refuse to leave the Island, although requested by the Greek Senate. The loss of Ipsaria has had a contrary effect to what was expected. It has, like the loss of the Patriarch, roused their spirits, and driven them almost to madness, and the brave Greeks are more than ever determined to die or be free. Their cause never was a better aspect.—Three different divisions of the Ottoman Army have been destroyed. Athens, Marathon &c. have been the fields of victory. Our accounts are of 45,000 Turks having been destroyed. The funds received from England and America, have given new energy to the Greek Senate. Troops are organizing in all parts, all party differences appear hushed, and an universal feeling of courage and patriotism is showing itself—such as we expect to find only in Greece. The critical moment for them is now approaching, I may almost say is passing.—The whole force of the Ottoman Empire has burst upon devoted Greece, but though like the Sirocco from the South, bloody and fruitful in its appearances, I trust it will disappear without effecting the destruction it now threatens."

War at Guatemala.—We have conversed with a gentleman who left Truxillo Sept. 7, who corroborates the intelligence received at New York, relative to a Civil War in Grenada and the province of Guatemala. He states that a massacre of all the whites had taken place at Leon, amounting to 110 men, women and children—and that the communication with the interior, and Truxillo, was cut off.—The cause of these unhappy commotions was supposed to arise from the ambition of a few Creoles, who were desirous to crush the Government and place every individual on an equality as relates to property—an indiscriminate plunder of all property of the whites took place. Affairs were a most dismal aspect; business of all kinds was at a stand at Truxillo, no money or produce.

From the Pacific.—Lieut. HUNTER, of the Navy, has arrived in Philadelphia from Chagres, and gives information that he left the United States frigate, Capt. HULL, at Callao, all well; and that she was to sail the next day on a cruise: that he considered the Patriot cause as almost certain of success; and saw at Truxillo, on the 17th August, BOLIVAR's official account of the defeat of the cavalry of the Spanish General CANTERAC:—That there had been public rejoicings on account of the success, and that BOLIVAR was extremely popular. At a public dinner given on account of the success, Judge PRAYTOR, our Minister, officiated as Vice President.

HAYTI.—The daily prints contain a Circular addressed to the Haytians, from President Boyer, on the subject of their late negotiations with France. He mentions that their mission has not produced that result which there was reason to expect, because the French Government still pretends to the sovereignty over the island. "This pretence," he says, "is forever inadmissible, and affords us a new proof that our real security consists in our unshrinking resolution, and how reasonable were our suspicions and the defensive measures I long since adopted."

He then proceeds to give orders for energetic & immediate measures to repel invasion, should it be attempted. He concludes thus:—

"The national honour prescribes (nor will you lose sight of this object) that tranquility and security should be secured to those foreigners who reside among us under the public faith, as guaranteed by the Constitution. Shelter them, as well as their estates, with your protection, in such a manner that they shall enjoy perfect safety. A little reflection will show what disgrace would fall upon the nation, if in any circumstances whatever, we should pursue a different course of conduct. War, even to death, against the implacable enemies who would place a sacrilegious foot on our territory—but never let us soil our cause by any dishonourable action."

"In sending deputies to arrange the formalities of a recognition of our independence, I yielded to an invitation made by the agents of the government of the King of France. It was necessary that I should adopt this measure, in order to remove every pretext on which the malevolent might charge me with obstinacy. It was necessary that I should do it to satisfy my own conscience, and to fix the attention of the nation for the last time on this important point. I believe I have performed my duty on this subject; and I have the satisfaction of being able to say, that I have not been deceived."

"The Republic is free, it is independent forever, because we are determined to bury ourselves in its ruins before we will submit to a stranger. Still however, the enemies of Hayti calculate upon the chimera of a division amongst us.—What an error, and at the same time what a specimen of duplicity! Let us be forever united and faithful to our duty, and we shall be, by the help God, forever invincible."

It is a remarkable circumstance, but not generally known, that neither the small-pox, measles, whooping-cough, nor scarlet fever, has ever been known either in New South Wales, Van Dieman's Land, or the Sandwich Islands.

Eng. Pap. The official "abstract statement of the number of Hindoo widows who were burnt or buried alive in Zillah and Cities," between the years 1817 and 1822, is as follows:—

Grand total for 1817, 707 widows; for 1818, 839; for 1819, 605; for 1820, 597; for 1821, 654. Three thousand four hundred and two widows, thus sacrificed in those five consecutive years, within the British dominions!

The arrangements in England for the steam Boat Line of Packets to Nova Scotia, and the Canadian Settling Company, are rapidly proceeding to maturity. The population of the world, which increases so immensely in times of peace, plenty and health, must be provided for.

Crime Rewarded.—Three persons convicted of rape and horse stealing in Canada, have been pardoned on condition of leaving the Canada, and, of course, proceeding to the United States!

DOMESTIC.

Massachusetts State Prison.—From the late annual report of the Warden of the State Prison, it appears that the present number of convicts now in the prison is 298, of whom 86 have been received within the last year. There have been 96 discharged within the year; 6 by death, 10 by pardon, and 80 on the completion of their sentences.—Of the present prisoners, 54 are blacks and 59 are white foreigners—222 have been convicted of store breaking and theft, 26 of having counterfeited money with intent to pass it, 16 for burglary, 11 for forgery, and 23 for other offences—121 are employed as stone cutters, 30 as cabinet makers, 27 as lumpers, 11 as brush makers, &c. The expenses of the year, including \$14,446, the amount of stock remaining from the last year, \$9,521 paid officers at the prison, \$2,535 paid officers from the state treasury, together with all expenditures for provisions, clothing, medicines, and materials for labor amounted to \$1,622. The receipts, including \$36,274 paid for labor, \$4,706 paid for stock on hand; amounted to \$58,834, making an excess of receipts, or clear profit to the Commonwealth, of \$1211.

Cincinnati Emigration Society.—A society has been formed by the most intelligent and respectable portion of the colored people of Cincinnati, Ohio, entitled "The Cincinnati Haytian Union." Its object is to make inquiry and to adopt suitable measures in relation to emigration to Hayti. It is their intention, as soon as funds can be raised, to select some one of their number to visit the Island of Hayti, to obtain information relative to that country, and to return to Cincinnati next spring and make report. It is also the intention of the society, to establish a school or seminary in the vicinity of Cincinnati for the moral and religious instruction of the children of Africa.

New-Jersey.—In no state in the union does there appear to be so much uneasiness in the married life as in New-Jersey. This must arise, either from the facility afforded by the Legislature to obtain divorces, on trivial grounds, or from a bad state of morals. Among the first business presented to the Legislature, we find several petitions on this subject—to divorce Tunis Vreeland from his wife Margaret; from Sarah Jones, for a divorce; from Sally Bartlett, for a divorce, from Jane Swazey, for a divorce. [Three out of four from the women!]

Mr. Owen, who has in England engrossed so large a portion of public attention by his patriotic and disinterested endeavours to promote the welfare of man, and who has already expended so much money in a project so benevolent, has made a purchase of the Harmony establishment, and has arrived in the United States.

FATAL RENCONTRE.

Detroit, Oct. 22.—Last Tuesday an elderly man, named Laurent, who lives in the vicinity of the River Rouge, about six miles from this place, perceived two Indians in his field digging potatoes. He immediately went up to them and requested them to leave the field—they refused; on which he took one of them by the shoulder and endeavored to push him out of the field—the Indian resisted, and in the scuffle, threw Laurent down. A son of Mr. L. a youth about 16 years of age, at this time saw the situation of his father, and catching a club, ran to his assistance. On coming up he perceived the Indian that was engaged, with a knife in his hand, in the act of striking his father, and struck him so severe a blow upon the head as to cause his immediate death, and then rescued his father from the hands of the other Indian. A number of Indians a few hours after assembled near the spot, which caused some alarm in the neighborhood, and in the evening a party of troops under Capt. Webb and Lieut. Walker, marched to the place; but it was ascertained that the Indians assembled only for the purpose of burying their comrade—they have shown no intention to revenge his death.

The Michigan and Arkansas Territories are expected to be admitted into the Union as States, on the 4th of July, 1826—making 26 States.—50 years will then have expired since the declaration of American Independence.

Providence, Nov. 9.—According to an enumeration of the black or colored people of this town, recently taken under the direction of the Town Council, the number of this class of our population is found to exceed twelve hundred. Within the last fortnight many have gone to New-York, for the purpose of embarking from that port for Hayti.—American.

Municipal Court.—At the Municipal Court of Boston, on the 4th inst., Nancy Nute and Margaret Burns, convicted of stealing a pocket book and fifty dollars, in bank bills, from the person of John Winter, privately and fraudulently, were sentenced each to thirty days solitary imprisonment, and afterwards to confinement to hard labour for three years in the House of Correction.—They are the women who were tried on a charge of murder, at the late term of the Supreme Judicial Court, in Middlesex, with Miel and Warren Parker, and were arrested for this offence within 24 hours after their discharge from that Court.

John Saunders, for receiving, harboring, and concealing these women, after the fact, knowing that they had committed the felony, was sentenced to pay a fine of two hundred dollars, and to suffer six months imprisonment in the common goal of this county; and in case he should fail to pay the fine within ten days, then, in lieu of the above sentence, to be confined to hard labor in the State Prison for two years. From this sentence he appealed, and his trial will be had at the present term of the Supreme Court in this county.

Elizabeth Chaplin, alias Elizabeth Dyer, alias Elizabeth Eaton, convicted of a larceny in the dwelling house of John F. Priest, was sentenced to hard labor in the House of Correction for two years. She had been received into Mr. Priest's family as a domestic servant, and on the day following committed this felony.

Henry McCauley, convicted of a larceny in the dwelling house of John Forrester, was sentenced to suffer ten days solitary imprisonment, and afterwards to three years hard labor in the State Prison.

At the late Court of Sessions in Philadelphia, one Nancy James was indicted and convicted, as a common scold, and sentenced to be placed on a Ducking stool for two hours, then to be plunged into the water, and to pay costs of prosecution.—Is not this sentence in direct violation of the Federal Constitution, which declares, that "no cruel or unusual punishments shall be inflicted?"

Crime.—Seth Elliot, of Knox, Me. has been convicted of the murder of his own child.

November Thunder.—On the evening of the 5th, a thunder storm was experienced in this vicinity, which destroyed a barn in Franklin, with 8 tons of hay, and a pair of oxen. The same storm was felt in Philadelphia, in the forenoon, and in New-York, P. M. where it struck several houses.

Fire.—The Alum Powder Factory, together with a grist mill and store, situated in Burrillville, and owned by David Wilkinson, Esq. of Pawtucket, was destroyed by fire on the night of the 28th ult. Loss estimated at \$10,000.

The Union Academy building, at Plainfield, N. H. was destroyed by fire on Friday evening last.

DEATHS.

In Boston, Mrs. MARY McELROY, aged 65; Jacob only son of Capt. T. Peterson, 13 mo.; Mrs. Sarah Cook, 48; Lucy Low; widow Abigail Bride, 50; Catherine Sophia, daughter of Mr. James Andrews, 16 mo.; Hollis, 23 mo. only son of Mr. Simeon Mason; Mr. Samuel Hanson, 48; widow Abigail Smith, 77; Rufus, a promising son of Mr. Salmon Whitney, 3; Mr. Edward Morrigan, 31; Mrs. Catherine Foster, 55; Mrs. Susan Jones; Sally Simonds; Mrs. Mary Blodgett, 57; Mary, youngest child of Oliver Everett, Esq. of Brookline.

In Boston, Eliza Jane, daughter of Mr. Nathaniel Ring, 4, (and not Mrs. R. as incorrectly published in our last.)

On Saturday last, Mr. Benjamin Morrill, 36—

"Mark the perfect man, and behold the upright, for the end of that man is peace."

In Brookline, Miss Ann Caroline Gardner, 19.—

In Charlestown, Mrs. Susan C. Pear, 54.—In Dorchester, Mr. Thomas Bird, a revolutionary pensioner.—In West Cambridge, Mr. Noah Russell, 62.—In Newton, Mr. Nathaniel Tucker, 41, formerly of Boston.—In Dedham, Mr. Aaron Smith, 34.—In Needham, Mrs. Mary, wife of Mr. Jonathan Gay, jun. Esq. 48; Timothy French, 68.—In Salem, Miss Mary Kerry, 13; Miss Eliza Leach, 15; Richard Ward, Esq. 84; Mr. Benjamin Wentworth, 35; Mr. Josiah Richardson, jun. 50.—In Beverly, Mrs. Hepzibah, wife of Mr. Joseph Woodbury, 50; Mrs. Whitney, wife of Capt. Israel W., 47.—In Haverhill, of the lockjaw, Mr. James Huse, 44.—In Nantucket, Mrs. Rebecca Tweedy, 60.—In Rowley, Mrs. Ednah Plummer, 65.—In Lexington, Miss Lucy Simonds, 48, a daughter of Mr. John Smiley, 7—caused by her clothes having taken fire.—In West Bridge-wagon, Miss Cornelia, youngest daughter of Abiezer Alger, Esq. 25.—In Marshfield, Thomas E. son of Lt. Col. Jesse Reed, 15.—In Ipswich, Mrs. Susannah Kendall, relict of Capt. Ephraim K. 81.—In Reading, Mr. Asa Hart, 47.—In Newburyport, Mr. William Davis, 37.—In West Newbury, Mr. Paul Tenney, 44.—In New Bedford, Mrs. Hannah Gray, 80, daughter of Dea. Philip G.; Mr. Paul Hathaway, jun. 22.—In Taunton, Mr. Gershom Holmes, 57; Mrs. Sally Barton, 40, wife of Edgar W. B. late of Somerset.—In Grafton, Mr. Thomas Axtell, 41.—In Shrewsbury, Mr. Hells Parker, 72.—In Sutton, Mr. Stephen Hall, 60, and on the 29th, Mrs. Molly Hall, his wife, 76.—In Hadley, Mr. Nondiah Warner, a lieutenant in the revolutionary army, 75.—In Belchertown, Mr. Holland Weeks, 82.

In Somerset, R. Capt. Seth Freeman, of Sandwich.—In Rutland, Vt. John Porter, Esq. who came to his death by stepping accidentally into a boiling liquor in his distillery.—In York, Me. 24th ult. Mr. Theodore Newell, 50.—In Gardiner, Me. Mr. Elizabeth W. wife of Mr. Parker Sheldon, publisher of the Eastern Chronicle.—In Belfast, Mr. Daniel Davis, 73.—In Brooklyn, L. I. occasioned by the rupture of a blood vessel, Capt. Edward Treghead, of the U. S. Navy, 40.—In Randolph, Vt. Mrs. Keziah, wife of Mr. Ebenezer Fielding, 61.—In Claremont, N. H. Mr. Lyman Perry, 29.—In Indiana, Fits Edward Hutchings, formerly of Boston.—In Monteville, Mr. Philologus Parsons, merchant, formerly of Massachusetts.—In New Orleans, Mr. Abraham Scott, of N. Hampshire, 21; Truman Fuller, of Mass; Mr. William Boyd, 46; M. Galbraith; Mr. George Palfrey, youngest son of John P. Esq. of this city, 22; Mr. John Warren, of Vt. 25; Miss Sarah F. Coffin, daughter of Mr. Peter C. of this city.—In Savannah, Mrs. Newman, wife of Mr. William N. and daughter of Mr. Samuel Reed, of Westford, Mass.—In Preston, Nova Scotia, Rev. THEOPHILUS CHAMBERLAIN, a native of Connecticut, and a graduate of Yale College, 89.—On the Coast of Africa, on board brig Monroe, of Beverly, Mr. Timothy Tucker, of Salem, 27.—At Sea, Oct. 11, Mr. Samuel Greenough, of Portsmouth, seaman, of sch. Brilliant, at this port.

At Bradford, Oct. 24, Mr. Daniel Grant, aged 47. His death was supposed to have been occasioned by suffocation from smoke, being on board of a vessel alone, which was smoked for the purpose of killing rats, when he entered the hold, and was found dead on Sunday morning.

chant, formerly of Massachusetts.—In New Orleans, Mr. Abraham Scott, of N. Hampshire, 21; Truman Fuller, of Mass; Mr. William Boyd, 46; M. Galbraith; Mr. George Palfrey, youngest son of John P. Esq. of this city, 22; Mr. John Warren, of Vt. 25; Miss Sarah F. Coffin, daughter of Mr. Peter C. of this city.—In Savannah, Mrs. Newman, wife of Mr. William N. and daughter of Mr. Samuel Reed, of Westford, Mass.—In Preston, Nova Scotia, Rev. THEOPHILUS CHAMBERLAIN, a native of Connecticut, and a graduate of Yale College, 89.—On the Coast of Africa, on board brig Monroe, of Beverly, Mr. Timothy Tucker, of Salem, 27.—At Sea, Oct. 11, Mr. Samuel Greenough, of Portsmouth, seaman, of sch. Brilliant, at this port.

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Saugus Classical Seminary for Young Ladies.

THE subscriber begs leave to inform his friends and the public, that he succeeds Rev. Mr. Emerson, in the superintendence and instruction at this Seminary. Plan and terms of this Institution are on hand bills, and may be learned by applying at Mr. S. T. Armstrong's, Boston. The inconveniences suffered from not having a mail and a stage here, with several others which have been felt, it is hoped, will be directly remedied.—A preparatory school is to be immediately opened, in which, for the winter, Masters, as well as young Ladies and Misses, will be admitted on very reasonable terms. The winter will be a favourable time for young ladies to attend, who expect to keep school in the summer.

Nov. 13. H. WILBUR.

Baines' Wars of the French Revolution.

FOR SALE by LINCOLN & EDMANES, No. 59, Washington Street, (53, Cornhill.) History of the Wars of the French Revolution, from the breaking out of the War in 1792, to the Restoration of a General Peace, in 1815; comprehending the Civil History of Great Britain and France during that period. By Edward Baines. In 4 vols. Embellished with elegant Portraits of the most distinguished characters of the age.

FOR SALE.

BY LINCOLN & EDMANES, 59, Washington-St. Travels in New England and New York, by Timothy Dwight, 4 vols. Dwight's Theology, 4 vols. Spring's Essays on the Christian Character.

MORSE'S IMPROVED SCHOOL GEOGRAPHY.—

RAPHY—new edition.

RICHARDSON & LORD have just published, the 24th edition of the Rev. J. and S. E. Morse's School Geography, with Ancient and Modern Atlases to accompany it. This Geography has become a standard work in many of the first Academies and Schools in the United States, and has deservedly gained what is believed to be an unprecedented popularity. It has received the public approbation of the following gentlemen, amongst many others, whose opinion may be relied on, viz.—E. Porter, J. Woods, and J. Murdoch, of the Andover Institution; J. V. N. Yates, Secretary of the State of New-York, and Superintendent of Public Schools throughout the State; Professor Silliman, New-Haven; Rev. Frederick Beasley, University of Pennsylvania; Rev. William Allen, President of Bowdoin College; Dr. Samuel Mitchell, New-York; Thomas Jefferson, and James Madison, late Presidents of the United States; A. Partridge, Military Academy, Norwich Vt.; Rev. Wm. Jenks, Boston; Benjamin Farnsworth, Academy, Worcester; Parsons Cooke, Preceptor of Westfield Academy.

From SILLIMAN'S Journal of Arts and Sciences, published at New-Haven.

Notice of Morse's New School Geography and Atlas—Richardson & Lord, Boston. The present edition, with much labor and care, has been taken into a new draft, and all the modern improvements of importance have been introduced. In this Work the World is represented under three distinct views:—1. An introductory View of each quarter or grand division of the globe. 2. A View of each Country in detail. 3. General Views, or Recapitulations. The General Views occupy about one third of the Work, and constitute the feature which particularly distinguishes it from former editions, and which gives it a decided preference over other School Geographies. All that is important relating to the population, commerce, literature, religion, &c. of the countries of the world, is here condensed, explained by remarks, and accompanied by questions, so as to render it easy for the youth to understand. The General views are followed by fifty pages of Questions on the Maps of the Atlas. The Atlas contains 8 Maps, viz.—of the Globe, Europe, Asia, Africa, North America, South America, the United States, and the British Islands. These are corrected by the authors, & are very neatly engraved & coloured. This Compend of School Geography, we understand from the Public Report of the Superintendent of Schools in the State of New-York, has been examined by him, and recommended for general use in the schools throughout that State. So far as our knowledge extends, we think his judgment and decision wise, and that the work will prove extensively beneficial.

Extract of a letter from Rev. FREDERICK BEASLEY, President of the University of Pennsylvania, to the senior Editor.

"I have received with pleasure your School Geography and Atlas, and shall recommend in future the use of it, in preference to any I have seen. I think it contains more useful information comprised in a small space, than any other volume of the kind I have ever met with."

Extract of a letter to the senior author from Rev. ASA LYMAN, of Morristown, N. J.

Rev. and Dear Sir,—I have now only just time to say to you, that I have examined your late edition of Geography and Atlas—am much pleased with it, and introduced it into my Academy. I have ordered every one that has occasion to get a new Geography, to procure yours, and have determined to make use of no other. I say to you sincerely, that I like it better than any other. You have hit the nail on the head. The plan is such as pleases me. Your Atlas is admirable. I have no doubt but that it will go extensively. I recommend it above others wherever I have opportunity.

The above may be had of the publishers, Boston; and of E. Bliss and E. White, New-York; Carey & Lea, Philadelphia; Cushing & Jewett, Baltimore; B. P. Bacon, Charleston, S. C.; Dan'l Steele & Son, Albany; S. Butler, Northampton; John Prentiss, Keene; E. V. Walten, Montpelier, Vt.; E. & T. Mills, Burlington; J. Hagar, Middlebury; at the Bookstores in Concord, Portsmouth, Portland, Hallowell, Augusta, &c.

CARPETINGS.

JOHN GULLIVER, No. 256, Washington-St. (half way between Bromfield Lane and Winter Street,) has just received

One bale Carpetings—good patterns, — 4-4 and one 5-4 bleached Sheetting, — Crash and one Russia Diaper, One case dark, yd. wide, English Ginghams, — Robinett and Pettinet Laces.

All of which will be sold at unusually low prices.

FRENCH'S GUIDE

TO the reading and Study of the Holy Scriptures, translated from the Latin, by William JAMES. Price 87 cts. For sale by LINCOLN & EDMANES, 59, Cornhill.

Also, just received a set of Henry's Commentary, royal 4 to, with numerous Plates. In boards 40 dollars.

PEW IN THE OLD SOUTH.

FOR Sale, a wall Pew in the Old South Church. Inquire at No. 11, Cornhill. Nov. 13.

POETRY.

THE MISSIONARY'S BURIAL.

By James Montgomery, Esq.

The body of the Missionary, JOHN SMITH, (who died Feb. 6th, 1824, in prison, under sentence of death by a Court Martial, in Demerara,) was ordered to be secretly buried in the night, and no person, not even his widow, was allowed to follow the corpse. Mrs. Smith, and her friend, Mrs. Elliot, accompanied by a free negro, carrying a lantern, repaired beforehand to the spot where a grave had been dug, and there awaited the internment, which took place accordingly. His Majesty's pardon, annulling the unjust condemnation, is said to have arrived on the day of the unfortunate Missionary's death from the rigours of close imprisonment in a tropical climate, and under the slow pains of an inveterate malady, previously afflicting him.

Come down in thy profoundest gloom,
Without one vagrant fire-fly's light,
Beneath thine ebon arch entomb
Earth, from the gaze of heaven, O Night!
A dead darkness must be done,
Put out the moon, hold back the sun.

Are these the criminals, that flee
Like deeper shadows through the shade:
A flickering lamp, from tree to tree,
Betrays their path along the glade,
Led by a negro;—now they stand,
Two trembling women hand in hand.

A grave, an open grave appears,
O'er this in agony they bend,
Wet the fresh turf with bitter tears,
Sighs following sighs their bosoms rend;
These are not murderers;—these have known
Grief more bereaving than their own.

Of through the gloom, their straining eyes
Look forth for what they fear to meet:
It comes;—they catch a glimpse;—it flies:
Quick-glancing lights, slow-trampling feet,
Amidst the cane-crops, reed, heard, gene,
Return, and in dead march move on.

A stern procession!—gleaming arms,
And spectral countenances dart,
By the red torch flame, wild alarms,
And withering pangs through either heart;
A corpse amidst the group is borne,
A prisoner's corpse, who died last morn.

Not by the slave-lord's justice slain,
That doom'd him to a traitor's death;
While royal mercy sped in vain
O'er land and sea to spare his breath;
But the frail life that warm'd this clay,
Man could not give nor take away.

His vengeance and his grace, alike,
Were impotent to save or kill;
—He may not lift his sword, or strike,
Nor turn its edge aside, at will:
Here, by one sovereign act and deed,
God cancell'd all that man decreed.

Ashes to ashes, dust to dust,
That corpse is to the grave consign'd;
The scene departs;—this buried trust,
The Judge of quick and dead shall find,
When things that Time and Death have seal'd,
Shall be in flaming fire reveal'd.

The fire shall try thee, then, like gold,
Prisoner of hope! Await the test,
And O, when truth alone is told,
Be thy clear innocence confest;
The fire shall try thy foes;—may they
Find mercy in that dreadful day.

Sheffield, July 20th, 1824.

For the Boston Recorder.

ON READING THE EIGHTH CHAPTER OF THE REVELATIONS.

And when the seventh seal was rais'd,
The golden harps were stopt'd; those harps which
had long sounded
With Jehovah's praise, now ceas'd to vibrate,
And silence reign'd in heaven awhile.
For half an hour no voice is heard in heaven's
high court;
A solemn silence there. Before the eternal
throne of God
Seven angels stand, with trumpets prepared to sound.
Another angel's seen beside the altar, a golden
censer in his hand,
To offer incense to the King.—In silent grandeur
incense now ascends,
Mix'd with the prayers of saints. But still no
voice in heav'n is heard.
Not so on earth! The censor's fill'd with coals of
fire from off the altar,
And cast upon it, and it's convulsed;
There's thundering, earthquake, lightnings there.
The half hour's past! The mighty angel with his
trump,

In loud and awful peals, awakes the stillness, and
proclaims a woe to men;
And hail descends, and mingling with the liquid
streams of fire and blood,
Runs on the earth. Its fatal power is felt—
Trees, herbs, and grass are wither'd & destroy'd.
West follow woes in quick succession—the wat'ry
element feels the curse;
All nature groans for man's revolt, for man's high
treason 'gainst his heavenly King.
A mountain totters on its base, it burns with fire,
It rolls into the sea; the flinty tribes expire;
And gallant ships that spread their canvass o'er
the deep,
Are buried in the waves. The waters that in ri-
vers flow
Are turn'd to bitterness.—Man drinks thereof and
dies! G—

MISCELLANY.

UNCHASTITY.

The violation of matrimonial vows is attended with a train of evils which it is not easy to express, though thousands are doomed to wretchedness by them. The bare suspicion of infidelity fills the bosom with disquietude, and preys, like a vulture, on the heart; the proof of guilt destroys the happiness and embitters the future life of the injured party. The magnitude of the mischief arising from this species of unfaithfulness is literally incalculable. The loss of affection, once solemnly pledged, the cold neglect, the bitter disappointment, the cruel insult, which is involved in every case of conjugal falsehood, make up the complicated injury, bequeathed to the miserable sufferer. The breach of this promise has in it all that is calculated to give aggravation to guilt in the sight of God, and all that is calculated to give poignancy to grief in the human heart. The promise of fidelity is generally, and ought universally to be made as the result of affections, excited and cherished by the view of qualities, at once amiable and desirable in their object; it is generally accompanied with those religious ceremonies which bring the parties to recognize their invisible Judge as the witness of their mutual sincerity. The deliberate and wanton violation of such a promise, is marked with a dereliction of principle, and with a turpitude of character, which cannot easily be surpassed; and is productive of that complicated anguish which can find no refuge, and admits of no relief in this world. Even the kind hand of religion cannot pluck this thorn from the heart, and heal the wound which it inflicts.—The grave is the only refuge to which the victims of this base infidelity can look for complete deliverance. Multitudes who are the authors of this exquisite suffering, who deserve the deepest brand of infamy, yet dare to show their dissembling faces in decent society, and look for that respect which is due only to the virtuous and the good; and it is a melancholy proof of the want of correct principle, and of the low state of moral and religious

feeling, that they do not meet, wherever they appear, those indignant frowns which would be too intolerable for them to bear.

No man can read the Bible without perceiving with what just severity this species of falsehood and injustice is censured and condemned. Criminals of this description generally disregard the discipline of the church; and for various reasons too often escape the penalties of the civil law; thus they pass with triumphant impunity. They can, however, escape but for a short time: such transgressors God will punish: He alone can inflict a punishment proportioned to their guilt, and to the sufferings they occasion to others. If the frowns of society do not repress them, the frowns of Jehovah will pursue them with everlastingly disgrace.—*Lit. and Evang. Mag.*

PRIDE.

The proud man is not happy. He spurns with contempt the adulation of the vulgar, as unworthy of his notice; his pride is nourished by the approbation of those alone, whose weight of character has raised them to the more elevated grades in society. Hence those who can minister to his gratification are comparatively few; and of this few, many of them will be his competitors for public applause. Two men governed by the spirit of pride, are said to be the most disagreeable companions to each other. They advance their mutual claims, to meet with mutual denial and disappointment. Each one expects to receive what the other is not disposed to give. Pride is ever ready to receive, but never to bestow approbation; except perhaps, with the view of receiving the same in return, with more than legal interest.—This, however, is more the artifice of that paltry kind of pride, called vanity, than of that lofty, though diabolical feeling of which we are speaking. Vanity, which feeds on the flattery of all without discrimination, and soon recovers from the pain of disappointment, is the feature of a weak mind: pride is the vice of a great mind, and can relish nothing but that applause which is unconstrained and sincere. The slightest suspicion that the incense offered on its shrine is nothing but mere formality, not seasoned with sincerity, produces the bitterest disappointment and chagrin. If he sees others receiving those respectful acknowledgements which he covets, this excites in his bosom jealousy, envy, hatred, malice and resentment; passions which, like a host of furies, prey upon his peace. Proud men are not disposed to gratify him, because they consider him their rival and opponent; men of real worth are not disposed to furnish indulgence for any vicious passion. Hence, his arrogant claims meeting with repulses from every quarter, his haughty spirit becomes, in his own breast, a source of vexation and disquietude. God and man agree in this one thing: that in *renouncing the proud*, if there is on earth a human being whom you could wish to see devoid of peace, and unhappy, infuse into him the spirit of pride, and your object will be accomplished.

AMBITION.

The ambitious man is not happy. His insatiable spirit, like the daughters of the horse-leech, is continually crying, *give, give*; and like the grave, never saith, *it is enough*. He enters the public arena with numerous competitors, who labour to elevate themselves by thrusting him down. They scrutinize his character, suspect his motives, call in question his talents, thwart all his purposes, and view him as a public and licensed mark for the shafts of slander and reproach. Viewing them with the troubled eye of jealousy and envy, he contends with the same weapons, and employs the same methods for his own advancement, and derives the same enjoyment from their discomfiture. Through these tumultuous conflicts, along this perilous path, he urges his way toward the object of desire. Every ascent which he gains increases his desire, and redoubles his efforts to rise still higher. At length his eye fixes on the very summit of fame, and on the very highest post of honour, as the only limit of his boundless ambition. Nothing below this summit will quiet his restless spirit; and if this should, at length, be attained, a thousand bitter recollections of the past ascend with him as the inmates of his bosom; a thousand suspicions and jealousies respecting the motives and designs of others invade him; the envy of disappointed rivals, in a thousand forms and degrees haunt him, like spectres from the dead, and disturb his peace. The happiness which he fondly anticipated has fled from the station which he fills, and has left him heir to a nameless train of corroding anxieties. That ambition which increased as he advanced, is now greater than at any former stage; and yet having no higher object on which it can fix, it therefore becomes the tormentor of the bosom in which it exists.—Such a mind can no more be at peace than can the ocean under the influence of the rushing tempest.

If ambition dwells in the bosom of a chief, or a sovereign, his neighbours of the same grade become the objects of his suspicion, and his jealousy. If they are his superiors, then his wealth, his power, his royalty avail him nothing till he can equal them; this accomplished, his spirit cannot rest till he is their acknowledged superior. When the world is obsequious at his feet, he weeps that there are not more worlds in the same prostrate condition.

PASTORAL FIDELITY AND AFFECTION.

From the Farewell Sermon of Rev. Mr. JENKINS, late Pastor of the 2d Congregational Church in Greenfield.

I have thus briefly adverted to what was my determination, and what was my state of feeling, while your minister. I DETERMINED NOT TO KNOW ANY THING AMONG YOU, SAVE JESUS CHRIST, AND HIM CRUCIFIED. AND I WAS IN MUCH TREMBLING. It has been my intention, and endeavour to declare unto you "all the counsel of God." And now as I retire from this sacred desk, where, for the space of four years I ceased not to warn every one with a heart full of trembling anxiety, let me beseech you not to reject the counsel of God against yourselves. Reject not the precious doctrines of the cross. A period is coming, when it must be your only ground of hope, and your only source of consolation, that you have cordially received them in their living energy, and obeyed them in their holy tendencies.

Ye careless and impenitent ones! for whose eternal good I have heretofore laboured in vain, I come once more to beseech you to be reconciled to God. Again, and for the last time, I come to beg of you not to turn away from a bleeding Saviour. Tread no longer under your feet that blood which alone cleanses from all sin. "Ho! every one that thirsteth, come ye to the waters." "To-day, if ye will hear his voice, harden not your hearts."

Ye professed disciples of Jesus, ye who are planted in the garden of the Lord, is "Christ crucified" all your confidence, all your hope, and all your desire? Are you rooted and grounded in the doctrines of the cross? Is your faith that which purifies the heart, and lifts you above the allurements, temptations, and hostility of the world? Does your reception of the Gospel make you a peculiar people, holy, harmless, and without rebuke? Does it render you the light of the world? In a word, are you at heart believers in the infinite Saviour? Ah! He whose eyes are a flame of fire, knows your hearts. And which of you does he behold marked with the garb of the hypocrite?—Which of you does his piercing eye perceive to be a cold hearted worldling with the Christian name? "Be watchful, strengthen the things which remain, that are ready to die, for he has not found your works perfect before God. Remember,

therefore, how thou hast received, and heard, and hold fast, and repent."

And now the parting moment has arrived. I have delivered to you my last message. It only remains, that I express the final ADIEU.

Ye friends of my bosom, I bid you, farewell!—You have been faithful; found among the faithless. You have not deemed me your enemy, because I have told you the truth. You have directed me by your counsel, sustained me by your countenance and prayers, and relieved my necessities by your bounty. My thoughts shall often return to you in grateful and affectionate remembrance, and my prayer shall be that you may receive your reward from the exhaustless treasures of divine grace.

And farewell, too, my enemies. "As for you, if you thought evil against me, God meant it for good." "Ye have not injured me at all." I forgive all your unkindness. If there is one emotion of my heart more strong than any other, it is that of pity towards you. I leave you "sorrowing most of all," lest I leave you at heart opposed to the precious truths I preach, and at enmity with God. Gladly would I have continued to share your friendship. Gladly would I have been the means of turning you to righteousness. . . . But I shall address you no more. Our next meeting will be at the judgment seat of Christ! Oh may I then learn that you did not continue to reject his Gospel.

Brethren and sisters of the church over which I was placed in the Lord, farewell! May the great Shepherd of Israel send you a more faithful and a more successful pastor, under whose ministry you shall be united and built up in the holy faith of the Gospel. Forget all past dissensions and animosities. "Let brotherly love continue." Be much and fervent in prayer, that a minister after God's own heart may speedily be settled over you. "Stand fast in the faith—quit you like men—be strong." And may He who walks in the midst of his churches, smile upon you, send down from on high the influences of the blessed Comforter, and make "your peace as a river, and your righteousness as the waves of the sea."

Ye beloved children and youth of this congregation, farewell! I have looked upon you as the hope of the church. Once I hoped it might be mine to gather you into the fold of Christ. . . . But I am no more to ask you to "come and hearken unto me, that I may teach you the fear of the Lord." I am no more to beseech you to "remember your Creator in the days of your youth." I am no more to exhort you who are "young men to be sober-minded." Forget not then, my past instructions. Oh! forget not your souls. "I love them," saith your heavenly Father, "who love me, and those who seek me early shall find me."

Farewell! these courts of the living God! Farewell! this sacred desk. Farewell! this table of the Lord. Here may the doctrines of the cross never cease to be proclaimed. To the worship and honor of Jehovah, Father, Son, and Holy Ghost, be this house ever devoted! Amen.

SPEECH OF AN INDIAN.

An Address composed by JAMES PERRY, and delivered at the commencement of Jefferson College, on the 30th of September. Perry is a native of the Chickasaw nation, in the 20th year of his age, has attended the Mission School at Elliot about two years, and one session at this college.

The gratification of his friends alone has induced him to consent to its publication. The address was first delivered in the Chickasaw language, then in English, as follows: *Pills. Rec.*

Respected Audience.—One year since, little did I expect to be called upon in this distant region to address those who are total strangers to my native language. But the overruling hand of Providence, for reasons to me unknown, hath placed me, this day among you. Not to increase my store of wealth have I changed the friends, relations and society of my childhood for that of strangers; but to acquire a knowledge of the arts and sciences, and familiarize myself with the manners and customs of civilized men. With these views and feelings, I have severed for a season, and perhaps forever, those ties which bound me to my kindred and the land of my childhood.—Yes; with these feelings, I have exchanged the friends and sports of the forest, for strangers, and the blessings of science: and I rejoice, that thus far my most ardent wishes have not been disappointed. An unseen hand, contrary to my expectations when I left the domestic circle around the fireside of my father, hath led me to this fountain of science, and placed me under the fostering care of those who watch over the interests of this institution. Although I am an Indian, and separated more than seven hundred miles from my kindred and the limited tract occupied by my nation, yet, here, often have I been animated by beholding so many youth, hapt in hand, ascending the hill of science, aided by their superiors.

Placed as I now am in this land of science and religion, it is natural to compare the disadvantages of my own countrymen, with the privileges here enjoyed. Here you have laws to protect the innocent, and bring to punishment the guilty. There every man must be his own avenger.—Here you have schools, where the youth and children are trained up for usefulness and honour in the world. There, with a few exceptions, the youth spend their precious time in roving the forests, with their instruments of amusement. Here, you trust the faithful records of history for the past, and the prophecies of sacred writ for the future. There they trust imperfect tradition for the past, and blind conjecture for the future. Here, revelation lights up the passage to the tomb, and points to the glories that await the righteous.—There an impenetrable darkness overspreads all beyond the confines of the grave. But I forbear further to draw the painful contrast, and rejoice that I this day find myself surrounded by the learned, the wise, and good, who are both able and willing to impart that instruction which is calculated to augment my own happiness, and which, if rightly improved, will render me more useful to my beloved countrymen, who are just beginning to emerge from heathen darkness, and on whom the sun of science, and the sun of righteousness are beginning to dawn.

A DEADLY ENEMY.

What a melancholy spectacle is it to the aged and infirm parent, to see his son sink beneath one of the most cruel vices that has ever yet entered the human family. The situation of the parent is full of uncertainties and trials. His children may be either a curse or a blessing—the disgrace or the ornament of his declining years. A father, blessed with a virtuous son, may lay his head in peace upon his pillow, and may even part from the world with the consolatory idea that he leaves a son worthy of himself. Reverse the tablet, & you may have the picture of a parent, whose bosom is distracted by the sight of a son gradually falling into the arms of dissipation, debasing his manners by those of the low company into which he enters, wasting his talents in the grossest debauchery, and throwing away his precious time in idleness and drunkenness.—Cast your eyes around you, and see how many promising young men there are, who entered life with high hopes beaming on their brow, cheered by the smiles of their family and their friends, adorned with excellent educations, and capable of rising rapidly to distinction and fortune—yet, from some low association which they may have formed, some slight degree of indolence into which they have originally fallen, perhaps for want of fortitude to encounter their first disappointment or misfortune, hurried on to a habit of intoxication, and ending their career in ruin and disgrace.

Believe me, the paths of vice are easily trod.

But they are too slippery and deceitful to be trusted. You may easily acquire the habit of drinking. Some drink because they have nothing else to do—and idleness is the root of most evils. Some drink because they have an agreeable friend; and in good fellowship they do not like to refuse the cup which he holds out. But take my word for it, that by whatever motive you are impelled to woe the mantling bowl, it requires a might which few men possess, to wean themselves from it, and to break the spell once fastened upon them.

Richmond Compiler.

ILLUSTRATIONS OF ISAIAH. xxvii. 5.

Let him take hold of my strength, that he may make peace with me; & he shall make peace with me. The Rev. Robert Hall, in this interesting Memoir of the late Rev. T. N. Toller, of Kettering, recently published, speaking of Toller's character as a preacher, makes the following observation: "His most affecting illustrations (and the power of illustrating a subject was his distinguishing faculty) were drawn from the most familiar scenes of life; and after he became a father, not unfrequently from the incidents which attach to that relation. An example of this will afford the reader some idea of the manner in which he availed himself of images drawn from the domestic circle. His text was Isa. xxvii. 5.—'I think,' said he, 'I can convey the meaning of this passage so that every one may understand it, by what took place in my own family within these few days. One of my little children had committed a fault for which I thought it my duty to chastise him. I called him to me, explained to him the evil of what he had done, and told him how grieved I was that I must punish him for it. He heard me in silence, and then rushed into my arms, and burst into tears. I could sooner have cut off my arm than have then struck him for his fault: he had taken hold of my strength, and he had made peace with me.'

PREACHING FOR A CROWN.

The Rev. Henry Davis began his labors in Pembroke, Mass., and was soon dismissed from his station on account of his faithfulness; afterwards he frequently preached in the open air. An anecdote is related of him, that as he was walking early one Sunday morning to a place where he was to preach, he was overtaken by a clergyman on horseback, who complained that he could never get above half a guinea for a discourse. "O! Sir," said Davis, "I preach for a crown." "Do you?" replied the stranger, "then you are a disgrace to the cloth." To this rude observation he returned this meek answer—"Perhaps I shall be held in greater disgrace in your estimation when I inform you that I am going nine miles to preach, and have but seven pence in my pocket to bear my expenses out and in, and do not expect the poor stipend remitted that I am now in possession of; but I look forward to that crown of glory which I and Saviour will freely bestow upon me, when he appears before an assembled world."

ANECDOTE OF THE MEXICAN GEN. BRAVO.

When engaged in maintaining by arms the cause of freedom his father was taken prisoner.

After an attempt to force the son to submission by threats and promises, his father was called out by his dungeon and shot. A short time after, a regiment of Spaniards, which was considered invincible, fell in with General Bravo and his little band of patriots. A battle ensued; four hundred of the Europeans were slain and three hundred taken prisoners. The General told them "Now is my revenge." Next day he called out his troops, and ordered them to load, and after addressing his army, and recapitulating the many and cold blooded murders perpetrated by the Royalists on some of the richest creole families and best patriots, he turned to the prisoners and said, "This is the moment of showing to my enemies and the world, the revenge General Bravo will take upon the murderers of his father and the oppressors of his country. I order your release and freedom. A vessel awaits you on the coast to carry you hence. If any one of you shall be found in this country again, his life shall be forfeit. Tell your King, this is the way the republic revenges itself on its enemies." This is the man to whom the Mexicans have confided their destinies, and the Presidential Chair of Government.

The Picture of CAIN meditating the DEATH of his Brother ABEL, now exhibiting at Mr. Daggett's Room, No. 16, Market-Street, we think particularly deserving the attention of the public.—The moment selected by the artist is, when Cain had resolved on the bloody deed, (the murder of his brother,) every particle of his frame partakes of his resolve—the lurid blood-shot eye—the extreme distention of each muscle, and the indelible and horrid fixity of his look, all proclaim in the loudest manner his cruel and bloody determination.—The appalling yet most anxiously tender solicitude of his wife, affords an enchanting contrast.—The striking and peculiar expression of Enoch, the eldest son, whilst in the act of seizing the fatal weapon, (a rude spade, indicative of Cain's employment—a "tiller of the ground") is an extreme beauty in the Painting.—The conduct of the youngest in grasping protection from both parents is pathetically true to nature.

THEOLOGICAL GLEANINGS.

A gentleman having lost a favorite son, said, when some friends offered him condolence, "I would be content, was it possible, to lose a son every day in the year, might I but be favored with such manifestations of God's presence and love as I have experienced on the present occasion."—*Gifford.*

What grosser contradiction can you conceive, than to confess yourself guilty, and to implore pardon, while at the same time you cherish a hope of being favorably regarded on your own account.—*Venn.*

None are transplanted into the paradise above, but from the nursery of grace below.—*Boston.*

An heathen could say, when a bird (scared by an hawk) flew into his bosom for refuge, "I will not kill thee, nor betray thee to thy enemy, seeing thou flyest to me for Sanctuary." Much less will God either slay or give up the soul that takes sanctuary in his name.—*Gurnall.*

God himself is the stability of our spiritual strength. Were the stock in our hands, we should soon prove broken merchants.—*Ibid.*

The rock followed the Israelites. Every believer has Christ at his back, following him with strength as he goes, for every condition and trial.—*Gurnall.*

God hides himself and his providence behind second causes.—*Ibid.*

To a lively believer who enjoys continual fellowship with God, every day is a Sabbath, and every meal a sacrament.—*Hervy.*

God's comforts are no dreams. He would not put his seal on blank paper, nor deceive his afflicted ones that trust in him.—*Rutherford.*

God, who enables sinners to thirst after grace, will surely give them the grace they thirst after.—*Arrowsmith.*

A soul may truly go to Christ, though with a trembling heart; and may truly receive Christ, though with a trembling hand.—*Pike & Hayward.*

CARD.—The subscriber hereby gratefully acknowledges the receipt of the following sums, contributed at different times by females and others in his society to the cause of benevolence, viz. \$20 to constitute him a life member of the American Tract Society; \$30 to constitute him a life member of the Massachusetts Missionary Society; and \$40 to constitute him a similar member of the American Education Society.

C. MANN.
Mrs. M. MANN, also gratefully acknowledges the receipt of \$10 to constitute her a life member of the Boston Female Jews Society.
Westminster, Nov. 1824.

REMARKABLE PRESERVATION.

A late Niagara Sentinel mentions that a ship, in crossing "deep hollow," near Rochester, was overturned in the night, on the brink of a precipice, and although the descent was from thirty to forty feet, no one was seriously injured. The Editor of the Chronicle has been furnished with an extract from a letter by one of the passengers, giving the particulars of this extraordinary escape.

"We left Rochester in the stage at 3 A. M. perfectly dark—no lamps—and ten passengers, myself the only female. We had proceeded little more than a mile and a half from the village when the driver lost his direction, and while crossing a deep, we were precipitated over a precipice of thirty feet—the stage rolling over and over like a log. It first struck a slight railing that had been placed as a guard—the top was broken through, and we went over again and again till we rested on a small level where a stone breast work, a foot or two in height, had been made. That corner of the stage in which I sat stuck into the earth, and the whole weight of its contents came on me. The unutterable horror of the moment you cannot conceive. I expected to die in an instant, from the awful, the amazing pressure. It was as dark as it ever is, and it rained violently. Each thought of the other dead, and it was as if I felt the persons above began to move, that I should be crushed. In releasing themselves two or three stepped upon me, and one climbed over by resting his foot upon my head. All but myself at last were extricated, and I, from the shock, had lost the power of moving; besides, the sand and earth poured in upon me so that I could not lift a foot. I heard my husband calling my name in agony, and some crying out, 'where is the lady,' and others replying she is dead. For a few moments I lay buried in the wreck, unable to speak or move.

At last a man found in the darkness, where I lay, and lifted me out by main strength. But we were now in an awful uncertainty respecting our situation, and what would be our fate; for we supposed when we turned over, that we were going off the bank of the Genesee, which was in fact only a few rods from us.—And the precipice of that at least 150 feet. When we rested, it was just on the brink of another descent of nearly 40 feet, at the bottom of which was a stream, with rocks and bodies of trees; we afterwards saw the place by daylight and therefore know. Had we gone over the little breast work, our death had been inevitable. As it was, our preservation is justly considered a miracle.

We remained in this condition nearly an hour, not daring to move at all, lest we should plunge we knew not where. At last a light was brought and we walked through the mire a quarter of a mile, to a house, where we waited till day. We then took seats in another stage, and rode to Lewiston, a distance of 80 miles! All the passengers were somewhat injured, but none so much as to be unable to travel. Not a bone was broken except the poor horses ribs. Our preservation was beyond all human calculation. God had mercy on us—no other reason can be assigned why we were not killed on the spot."

A few days ago the servant girl of a gentleman in Kirkintilloch, Scotland, between five and six o'clock in the morning, while attempting to kindle the fire, thought she would do so quicker by the aid of a little gunpowder. She held the powder flask, containing about half a pound, over the grate, and was shaking it out, when the whole suddenly took fire, and exploded with a tremendous force. The poor girl was blown to the opposite side; her hands were dreadfully torn; and the rest of her body was so burnt that she had to be conveyed to the Royal Infirmary.—*Leid. Pa.*

PULPIT ASSISTANT.

LINCOLN & EDWARDS, 59, Washington Street, (33, Cornhill,) have just received a few additional copies of the Pulpit Assistant, containing 300 outlines of Sermons; chiefly extracted from various authors. With an Essay on the composition of a Sermon. In 5 vols.—\$6.75 in boards, \$7, 50, bound. Nov. 6.

LAW'S TREATISE.

A Practical Treatise upon Christian Perfection, by WILLIAM LAW, A. M. To which is added some account of the author.

Not as though I had already attained, either were already perfect.—Phil. iii. 32.

Also—Spirit of Prayer, and Serious Call to a devout and holy life, by the same author. For sale by R. P. & C. WILLIAMS, 79, Washington Street (Cornhill Square). Oct. 30.

THIRD EDITION OF OLD COLONY ANTHEMS.

JAMES LORING, No. 2, Cornhill, has for sale—The Old Colony Collection of Anthems, Selected from the works of the most celebrated authors, and arranged by the Boston Handel and Haydn Society. Third edition, improved. The most popular anthems in the former edition are retained in this improved edition. At a meeting of the Trustees of the Boston Handel and Haydn Society the following vote was passed, a copy of which, on request, has been obligingly furnished. "Voted, That a sufficient number of copies of the third edition of the Old Colony Collection of Anthems, &c. be purchased for the use of the Orchestra, and that the members be requested to furnish themselves with this valuable work in order that the Society may avail itself of the Oratorios and Oratorios of the music therein contained." Signed, Jos. Lewis, Sec'y.

Instruction in the German & French Languages.

MR. FREDERICK GUSTAVUS FRIMMER, a native of Germany, offers his services as a Teacher of the German and French Languages. He would be happy to form two or three classes, and would meet them at such hours as might be agreeable, either morning, afternoon, or evening. Reference may be had to the Rev. B. B. Wisner, Milk Street; J. Everts, Esq. No. 69, Market Street, or Wm. Ropes, Esq. Somerset Street.

CAIN

Mediating the Death of his Brother ABEL, (BY DAVID.)

NOW Exhibiting at Doggett's Repository, 16, Market Street. This splendid painting has been universally pronounced of the very first order—and the magical talents of its author have never been more happily displayed—he has disfigured all adventitious circumstances and accessories, and embodied the whole of his subject, in the astonishing figure of CAIN, his WIFE, and CHILDREN. Admittance 25 cts.—Children half price. Season Tickets 50 cts. Oct. 23.

PROCTOR & PALMER.

No. 8, Dock Square, (Corner of Elm Street.) HAVE received per Amethyst, Emerald and Jasper from Liverpool, part of their full supply of Cutlery and Hard Ware; making in addition to their stock before on hand, an assortment of such goods as their line as are wanted at the season for the Town and Country trade. They have also on hand Bristol Crown, and American Window Glass, Sporting and Company Rifles, Muskets, Powder, Shot, &c.; all which are offered on the most favorable terms for cash or approved credit. Oct. 30.

WILLIAM T. EUSTIS.

No. 34, Broad Street. HAS received per the recent arrivals from Liverpool, a complete assortment of HARD WARE AND CUTLERY, which is offered at fair prices for cash or on credit. Oct. 23.

TO BE LET.

A Tenement in Mason Street, containing 8 rooms, good well of water, and water closets, and other conveniences—rent \$200 per annum. Inquire of Abel Baker, next door to the premises.